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CALVINIST CONTACT
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Students discover roots during study session in Holland

Students at the Rijksmuseum

Between classes in Leiden

by Virginia Miller Lettinga

Mrs. Lettinga and her husband were resident advisors for a group of students while in The Netherlands.

"I came here because I wanted to understand my roots — and myself — better," said Marg Jager, a junior from Calgary, Alberta, when she was asked why she had gone on Dordt College's Netherlands Program.

Fifteen Dordt and Trinity College students participated in the six-year-old program this year. More than half of them were Canadians.

"Well, there are more second generation immigrants in Canada," explained Henriette Fayer, Marg's roommate from Bowmanville, Ontario. "Americans don't seem to have so close a heritage."

A semester in The Netherlands has been a special time for these young people. It was a chance to learn to understand another culture — and then discover that that culture was part of their own history and background. It was a chance to learn more of the language most of their parents grew up speaking. (Surprising, how little Dutch it takes to buy groceries and how much it takes to explain what your province thinks of Trudeau.) It was a chance for them to learn about themselves.

The students came to Holland for a variety of reasons: Bill Koopmans, a pre-sem student from British Columbia, concentrated most of his efforts on learning more fluent Dutch. Others wanted the opportunity to visit seldom-seen relatives, to learn more about their Dutch heritage, or just to stretch their wings and be more independent.

Even getting to their classrooms required some independence and initiative. Some days the students rode the bus into Leiden. Other times they caught a train to Amsterdam and rode a tram part way to the Free University. They took courses in Dutch language and literature, history, art history and culture.

"There is nothing like seeing the real, live picture — not just a black and white photo in an art book," explained Rita Brink, a senior from B.C., about the art history course.

"My parents are always saying," Rita went on, "Holland this and Holland that,' but I know a different Holland than The Netherlands they knew. We've seen and experienced things in Holland that our parents never saw and did when they were our age — why, even our visits to the Rijksmuseum and the Royal Palace!"

How do the students feel about The Netherlands after living there for four months?

"Holland's like my second country," explained one girl. "I don't consider myself a real Canadian. I consider myself a *Dutch* Canadian."

"Yes," agreed one of her roommates, "I feel more in common with the Dutch than with Americans. I feel like I identify with the Dutch people — although there are lot of 'Dutch' things I wouldn't like to do... the church life *is* worse."

The students left The Netherlands with impressions formed by long walks along the North Sea, cups of coffee with their uncles and aunts, history classes in the museums of Utrecht and Amsterdam, and much, much more; but instead of feeling that they understood Holland, they discovered that they had only just scratched the surface.

Professor William Stronks, the director of The Netherlands study program, said, "It's good for them [the students] to handle themselves in a different country. Sometimes you have to look out to see in. It's good to be in The Netherlands, but better to come back and be able to contribute more to their own culture [because of] what they've experienced.

"We're looking particularly for students from the various reformed colleges, though other students are welcome," Dr. Stronks explained. "It makes sense for students from the reformed tradition to take this chance to keep in touch with their heritage and where their parents come from."

French-language Reformed church takes root in Montreal

"Since October of 1980, our small fellowship has been increasing in numbers. We are greatly encouraged." This quote from Pastor Harold Kallemeyn, St. Lambert, Quebec, and written to his home church, the First Church in South Holland, Illinois.

Worship services in St. Lambert began February 1, 1981 in a rented church building. Previously this building was used for Anglican worship services. "At present, five families, four unmarried adults, and about 15 children comprise our congregation. A favourite activity of the congregation is the meal we share after worship every other Sunday," said Pastor Kallemeyn. "The fellowship we have during and after this meal is drawing us close together."

Pastor Kallemeyn says, "The French language is spoken by all members of the congregation and is used in worship services as well as other meetings." After the Sunday morning service, the sermon is discussed by members of the congregation and the pastor. There are a variety of nationalities represented in the church. People from Quebec, Switzerland, Holland, Ontario, British Columbia, and the United States are included in the fellowship. A cross-section of the membership includes people from the working class, a young person just out of the penitentiary, and a part-time university lecturer in graduate studies.

Elsbeth, Pastor Kallemeyn's Swiss-born wife, teaches a Sunday School class with lively four- and five-year-olds. Pastor Kallemeyn says he wishes there was as much excitement about his sermons as there is about Elsbeth's lessons. The Kallemeyn's four-year-old daughter, Miriam, and one-year-old twins, Christine and Anne-Marie require full-time attention from their mother. The children converse with their mother in German and Miriam is rapidly learning French from her Canadian playmates.

The small congregation is ambitious and has plans for church programs including Vacation Bible School, mid-week Bible studies, mass distribution of their church pamphlets, and the use of some Bible Way curriculum materials in their church school. They are also planning to set up a coffeehouse in the church basement, canvass the neighbourhood, and place and tend religious book displays in several public places.

Pastor Kallemeyn urges his home church to pray that God will lead the members of L'Eglise Reformee de la Rive-Sud to receptive hearts and open minds in the people in their neighbourhood. "Remember those who are still young in the faith," he said.

The Lighthouse as a beacon to minorities

by C.C. Staff

As official sponsorship of many Vietnamese refugees comes to an end, many of these Southeast Asian families are moving to larger urban centres such as Toronto. That has placed a new task before the Reformed community in Toronto and has resulted in a shifted focus for The Lighthouse, a local outreach ministry.

Even though various Bible study and craft programs are still being carried out during the week, new dimensions have been added to the Lighthouse program.

Spanish-speaking people visit the centre on Saturdays for time of worship and fellowship, under the leadership of Rev. William Thompson, a retired missionary of the Latin American Mission (Baptist). A Korean church and the Vietnamese Evangelical Church groups also hold meetings at The Lighthouse.

A concentrated outreach program is being planned for the Vietnamese and Laotian community. A large number of refugees have come to Toronto from various communities throughout the province and they have been helped by The Lighthouse which served in a diaconal capacity. The centre is looking for an evangelical Christian to serve as coordinator of this new program among Southeast Asians.

The Lighthouse intends to focus on three areas; tutoring in English as a second language, administering a diaconal and referral outreach, and aiding those dependent on two incomes with subsidized day care.

The Lighthouse is located at 1008 Bathurst Street in the heart of Toronto.

VIEWPOINT

by Keith Knight

Conservatives consider Christian school funding

A gathering of influential Ontario Conservatives held a quiet meeting north of Toronto recently, to discuss government funding of private schools.

They met in secret at Deerhurst Inn near Huntsville to do some brainstorming and some agenda-setting for the fall sessions of the Legislature.

Some 70 men and women were there, including Premier William Davis, Education Minister Bette Stephenson, Treasurer Frank Miller and Industry Minister Larry Grossman.

The Ontario Conservative government has traditionally closed its door to any form of public funding for private schools but increased pressure from Catholic, Jewish and Christian school groups seems to have caused the party to rethink its historical stance.

Education Minister Stephenson said that no decisions were made at the meeting but "we have to look at the law, as it has been for 100 years, in terms of the diversity of our modern society."

The mere fact that the party even discussed the issue of public funding of private schools indicates that the make-up of Ontario society is rapidly changing. The government sees increased dissatisfaction with the public school system among the populace and has witnessed a tremendous growth in the area of alternative education. The Ontario Association of Alternative and Independent Schools (OAAIS) and the Ontario Association of Christian Schools have been heavily engaged in lobbying in recent years and this lobbying has found favour with many new, younger MPPs who have pressed the party for a change in the financial support structure of education.

The gathering of the 70 is an annual occurance in which leading Tories discuss economic developments within the province. This year's concern about funding of private schools was a deviation of the usual agenda for these meetings.

ANALYSIS

Government observers and highly placed sources are predicting that the Conservative government will finally bow to the years of pressure and that they will offer some form of government subsidy to private schools within the next year or two.

Despite the Tory victory in the last provincial election, party workers were surprised by the strong voice of opposition which came from Christian school supporters. Many party workers seem committed to some form of support during this term of office so that the party's support will not be eroded any further.

It is strongly suggested that legislation may be introduced as early as the spring of 1982 which will spell out some sort of formula of government subsidy.

The Ontario school system, moulded in large part by Premier Davis when he was still education minister, has always existed on the premise that public tax money should go to public schools and not to private schools, even those based on religious grounds.

The Conservative party elite will have to break through that myth before it can redefine the meaning of public education in this province. It will have to eventually admit that Catholic, Jewish and Christian schools are also part of "public education" and as such should receive public funding. Once that fact has been established, a change in the legislation should be largely routine.

The fact that a group of leading Conservatives chose to deal with that question in the heat of the summer is in itself a refreshing shift away from a traditionally hardline approach which has been passed on from generation to generation of Conservative governments, much like a cherished birthright of educational ideology.

Party leaders will continue to look at this question for several months, secure behind solid oak doors. We should continue to support such a move and provide encouragement to our Conservative MPPs. We should also pray that educational justice may finally be done in Ontario.

OUR FAITH, OTHER FAITHS

By Rev. Johan D. Tangelder

Sects and cults —3

What is the difference between a sect and a cult? The terms sect and cult are applied quite indiscriminately. Some call the Jehovah's Witnesses a sect and others brand it as a cult. A sect is described differently by different people. So we must define "sect" as we are using the term, and from our particular perspective.

Roman Catholic writers have often used sect as equivalent to denomination, in distinction from the church. This is consistent with their emphasis on the true, visible, universal church, namely the Roman Catholic. Evangelicals reserve the description of sect for Jehovah's Witnesses and such like. The sociological approach has been popular with numerous Canadian scholars.

John S. Moir

Dr. Moir asserts that sects aim to restore the original purity of Christianity, ignoring the accumulation of tradition. In North America a sect is fundamentalistic, Bible-centred, strongly missionary minded, and it gives a large role to women in its independent, autonomous congregations.

William E. Mann

In his **Sect, Cult and Church in Alberta**, Mann makes a distinction between conservative movements dedicated to the restoration of New Testament Christianity, while suspicious of ritualism and organization, and the cults which feature only isolated bits of Christian teaching. As a result, Mann identifies fundamentalism with sectarianism. Fundamentalists are said to be exclusive and selective in membership as their emphasis is on an individualistic religious experience. The sects (fundamentalists) assist in the adjustment of rural people to an urban environment. The fundamentalists give rural folk, who have moved to the city, a feeling of belonging and a sense of identity.

A cult is described as a religious group which looks for its basic authority outside the Christian tradition. With this interpretation, Christian Science, Mormonism, and such like, can be considered cults.

S.D. Clark

Clark's book **Church and Sect in Canada** seems to have been a basic source and an inspiration for many Canadian writers on church and sects. He believes that the difference between church and sect arises out of the conflict between the forces of order and separation. "The church seeks the accommodation of religious organization to the community; the welfare of society is something for which it feels responsible. The sect emphasizes the exclusiveness of religious organization; the worldly society is something evil of no concern to the spiritual minded." Clark claims that the support for the religious sect comes from an unsettled sector of society which has lost its sense of belonging.

Dr. Clark's view is based on Ernst Troeltsch's (1865-1923) famous work, **The Social Teaching of the Christian Churches.** Troeltsch attempted to discuss the relationship between church and sect from a perspective which was dogmatically unprejudiced. He denied the uniqueness of Christianity. All religions, including Christianity, are the outgrowth of religious feelings. Their distinctive forms are in part predetermined by their environment. Troeltsch paid close attention to the social ideas which influenced various forms of Christianity. He called church and sect two independent sociological types, implied in what he styled the "religious sociological basic scheme of Christianity," with its radical tension between individualism and universalism. A person becomes a member of the church community by birth. This is the universal aspect. The Roman Catholic Church is the best example. A sect is joined on a voluntary basis. This is the individualistic faction of the "religious sociological basic scheme of Christianity."

PROTEST

What constitutes a sect? The word sect is derived from sequi (to follow) not from secare (to cut). The emphasis falls on a religious group's response to the leader or founder and not on the group's existence as a tiny fraction or a section as a whole.

A sect is a protest against the developments in the church universal. Its members long for a new and fresh religious experience. They want to leap over the centuries of church tradition in an attempt to restore primitive Christianity. Nonconformity and world flight are some of the marks of the sects.

The sect usually looks upon the Church as apostate, beyond hope and redemption. It regards itself as the sole "true" church, and the door to salvation. The sect's standards of morality alone are the sanctified pattern for life. For example, the Jehovah's Witnesses elevated their refusal to receive blood transfusion as a God-ordained command.

Sects did not arise out of a vacuum. They originated in false doctrines that had crept into the church. Fingers are pointed at the Church. Failures are listed. Time and time again the Church has walked upon dangerous paths. She has often opened her door to rationalism. The Word of God has many times been weighed and found wanting by her scholars. National causes were defended by the Church.

One of the serious mistakes of the Church was her gradual neglect of her social calling, the arts and the sciences. The world was left to the forces of evil. Sin became sins. A gospel without the cross has been proclaimed from many pulpits. The preaching of the Second Coming, the hope of the Church, has been neglected. The church no longer watched, worked and prayed for the glorious Second Coming of her Lord.

Church membership has been too soft and easy in the Western world. Congregational life failed to provide understanding and fellowship. The rise of the sects and cults must be understood from this background.

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LETTERS

Pointers towards healthy ministry

Dear Sir:
Now that the mails are moving again, I can respond to brother Leonard Schalkwyk's article, "The Most Wonderful Job On Earth" (July 10, 1981, page 6). I want to endorse his encouragement to young people to ask: What does the Lord want me to do?; and consider prayerfully and carefully if God has equipped them and is calling them for the ministry of the gospel.

I also endorse some of the hard-nosed realism that he expresses re the ministry of the gospel and it is precisely in those areas that our churches can give the greatest encouragement. They can do so in a number of ways:

—by providing adequate office space away from the home of the minister so that home is not both the place of work and the place of rest, thereby never really getting away from the stress of work. Nor should the stress of work add to the stress of home living.

—providing secretarial help, volunteer and part time, or paid and full time, whatever the need, and providing opportunity for our ministers to learn to make good use of secretarial help, something most of our ministers have never had an opportunity to learn.

—where applicable in larger churches, be open to hiring directors of church education and so work toward the development of staff ministries.

—instead of trying to call a second minister, why not call a trained social worker for counselling and additional house calls? This could relieve the ministers from much counselling for which most ministers have only minimal training.

—finally, instead of complaining endlessly about a minister's weaknesses, something which congregations should not be "allowed to enjoy," they should encourage a minister in every way possible. The more complaints I get, the less I get done because it takes much energy to work through complaints. Further, senseless criticisms of the kind brother Schalkwyk mentions are nothing but a smokescreen that keep people from expressing the hurts and fears which they really feel but are afraid to express, keeping us from authentic and loving intimacy and fellowship and undermining the life of the church instead of building it up, as we are called to do.

We no longer live in the horse and buggy age, neither should our churches try to function today with horse and buggy organization. The preaching of the gospel is too important for that and the calling to the ministry of the gospel is hard enough without making it harder.

Richard Duifhuis,
pastor,
Christian Reformed Church,
Port Alberni, BC

Man as head

Dear Sir:
We read in *C.C.*, July 3, 1981, front page, under 5: "If man is the head of women, then what implications are there for both the Church and Society?"

Answer: If man were the head of women, then the Church should cancel the seventh commandment, and society would fall apart.

But man is not the head of women: Scripture is full of sad stories of adulterous men, including King David and King Solomon.

Man is not even the head of woman; Only the head of his own family.

Let man tell a woman what to do (other than in his capacity as employer and in connection with her work) ... and she can tell him where to go: jump in the lake, that's where.

Jacob Hamoen,
St. Catharines, ON

Acceptance of a separated school teacher

Dear Sir:
I wish to bring up a timely subject for print in your paper with the school year ready to commence. The question I pose to your readers is this: Should a Christian school teacher who has been separated from his or her spouse for a long period of time, without any desire or true attempt for reconciliation or communication, be allowed to teach in a Christian school? It would be important to know that no adultery has been committed and that the non-teaching spouse desires reconciliation with the help of professional counsellors and a church pastor.

Certainly in the past the policy of Christian schools has been not to employ such a teacher since such an attitude was seen as anti-Christian and would affect other members of the school, including the students. Is this policy the same today or has it changed, being seen as archaic? Were past decisions not to hire such teachers wrong?

Concerned parent

EDITOR'S NOTE:
There are only a few exceptions when we will print an unsigned letter to the editor . . . and this is one of them. The name and address of this letter's author is known to the editor. The question which is raised in the letter is a principal one and that should be the focus of discussion, rather than a much less important question as to who the author is and at which school that particular person teaches. The trauma of separation and divorce is becoming a very real problem within our churches and your letters on this matter are encouraged.

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K.L.M.

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Church Page

Appreciation for Reformed evangelism

Sometimes it is good to hear others evaluate our own denomination. We found such an evaluation in an interesting book written from an Anabaptist-Mennonite perspective. The book is entitled *Evangelism and Anabaptism* with C. Norman Kraus as editor. Writing about the evangelical movement, he says that:

"It should be made clear from the outset that the evangelical movement is complex and for that reason one is hard pressed to characterize the movement as a whole. Certainly one must distinguish between popular evangelicals and evangelical denominations that are deeply rooted in historic Protestantism and in Reformation theologies. If, for example, one refers to our Christian Reformed brothers and sisters as "evangelicals" one must distinguish them from the devotees of popular evangelism. The Reformed Church is committed to a learned ministry, a carefully considered theology, a great history, a high view of the church, and a thoughtful approach to culture. The Chr. Ref. Church may be said to be evangelical in a classic Protestant sense by reason of its conservative theology, traditicnal worship, and serious attitude to life."

Rehoboth Chr. Ref. Church,
Toronto, ON

Praying for one another

Beginning this Sunday, each week we will remember a specific RCA congregation in Canada in prayer. We begin with the Bethel Ref. Church in Abbotsford, with Rev. Leroy Sandee as its pastor.

First, the construction of the building is moving ahead. We expect that the shingles will be on the roof before long. There has been a lot of rain and that makes it inconvenient to move around the building. We are happy for the excitement in the congregation as they see progress.

Here are some prayer concerns. Praise God for encouraging progress on the new church building and for the spirit of unity that prevails in the congregation. Pray that God will bless the planning for outreach in the new location. Pray that God will provide additional leadership for the youth.

Emmanuel Community Ref. Church,
Edmonton, AB

Missionaries witness in various ways

In our letter to the church I asked for prayer for six families who are attending our church quite regularly. One of these families came to our church for the first time for the Good Friday service.

Joel and Maria Jose were members of the Assembly of God Church. Joel was an elder and a street preacher. Maria was active in church and also distributed thousands of tracts. In accord with Pentecostal doctrine they both received baptism of the Spirit as manifested in the gift of tongues. They both were converted from Spiritism and were baptized by immersion in a river. They greeted other Christians with "The peace of the Lord," and addressed them as brother and sister, instead of Mr. and Mrs.

One day Maria Jose, with the approval of Joel, decided to cut her hair. As a consequence they were put under censure which meant that they could no longer preach or pray publicly. That was discipline by ostracism. They then joined another small Pentecostal group run by a former elder of the Missionary Church. Within a year that group disbanded.

Joel and Maria Jose went church shopping and, having received an invitation, attended our Good Friday service. Both our services and visits have helped them. I think they enjoy the acceptance that our church offers. We are not hung up on so many legalistic exterior items. The women can cut their hair and wear pants or dresses according to the current style. Men and women sit together in church. Members don't say brother and sister, but treat each other as brothers and sisters in the Lord.

Because of their linkage to Spirit baptism with the gift of tongues (the least important of the gifts) and not with conversion, they cannot become members of our church unless they change their position.

I recommended that Maria Jose let her hair grow and that the couple be reconciled with the Assembly of God where they used to belong, but they still come to our church. It could be that the Spirit-filling that they are looking for is called "love, joy, peace, goodness, kindness, mercy, self-control...."

I just finished a study of Pentecost, baptism, the gifts and filling of the Holy Spirit. Hopefully it will help them in their search to find the right church. Pray for this couple that they may be led by the Lord and his Word.

In him, Charles Uken,
Bauru, Brazil

A helping hand for Haiti

Dear brothers and sisters: This week we came home again after an exciting four weeks in Haiti where we experienced, in a real way, God's blessings to us, the group as a whole, and the people in St. Michel. The school building's foundations that were supposedly finished were only half done when we arrived. This delayed completion of the first storey. When we left, most walls were up and about ready for the beams and roof. We found a contractor who will finish the work before October 1 so that the school will be ready for occupation when it is due to start on October 16.

About 300 children are registered, and teachers have been hired at an average salary of $30 a month. The school has 5 classrooms of 16' x 22', 2 of 15' x 16', a principal's office with washroom, and a waiting room that could serve as an extra classroom. It will have a flat roof on which, next year, the second storey hopefully will be built.

Our workday started at 5 a.m. with a breakfast break at 8, with a half hour for personal devotions. At noon we had a 2-hour lunch break and we usually quit at 5:30 p.m. Dinner at 6 was prepared by Haitian cooks. Group devotions and Bible study were held from 7 - 8:30. The doors were locked at 9:30, which was time to go to bed.

Only the centre of the town had hydro, and only from 6 p.m. to 11 p.m. Water supply ran only from 8 a.m. till 5 p.m. We, ourselves were spared from sickness but this cannot be said of the rest of the group. From the 44 in our group there was an average of 5 or 6 each day who were sick.

The local people were very friendly and helpful but lacked in understanding and technical insight. But on seeing and experiencing the conditions under which they lived, with little food, no work, and often. very little in the way of housing, they showed happiness that put us to shame.

In due time we will make up a slide presentation to let you all share in our experiences. For now, thanks again for your financial help and your prayers that have made this month an unforgettable one for the rest of our lives; and above all we thank God for all his blessings.

Mike and Ann Wynands,
Westmount Chr. Ref. Church,
Strathroy, ON

Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

Pastoral Pondering

Rejoice, ye pure in heart

A very popular song book in my childhood days was *If You Can Sing, Sing Along*. There was one in my parent's home and all my friends had one too. On Sundays we would open our song books and sing praises unto God's name, accompanied by our harmonium, a small reed organ. That was wonderful.

Singing is one of the great means to tell God how much you appreciate his love and care. The great reformer, Martin Luther, once made the statement that "He who teaches someone a new song gives him something that is more precious than a diamond." How true this is!

All through the Bible the emphasis is placed on the singing of God's people. Take, for example, Psalm 98:1: "O sing to the Lord a new song, for he has done marvellous things!" You also read in Rev. 5:9: "And they sang a new song." Just before his crucifixion, Jesus and his disciples sang unto the Lord. And then there is the great story of Paul and Silas (Acts 16:25) who, at midnight, sang hymns to God, in prison. Then there were the martyrs of the church. With psalms on their lips they went to their place of execution. What an amazing business! All the people realized that, "though sin and hell are round us, Jesus will surround us."

Christianity is the most glorious thing there is in the whole world. At times life can be very difficult. Sometimes you feel spiritually depressed. But for those who are in Christ, life is never hopeless. On the contrary, our foundation is sure. God's arms will uphold us. We are in the hollow of his hand. Satan may mobilize his troops, he may close in on us on every side, but Christ is always the great victor. That's why Paul and Silas could sing. That song may be in our hearts too: "A mighty fortress is our God, a bulwark never failing," and "I love the Lord, the fount of life and grace."

Do you notice that God is the object of praise in these songs? If you look at man there is nothing to hope for; but if you put your trust in the Lord you can always carry on. Things will never be so dark that God will not understand and put his arms around you. No, we have nothing to fear. "Though this world, with devils filled, should threaten to undo us, we will not fear, for God has willed his truth to triumph through us."

I don't know what song it is that you sing as you face life from day to day. But with all my heart I pray that you may see the marvellous things that God has done in Jesus Christ. Do join the countless others all over the world: in homes, prisons, concentration-camps and hospitals, and sing a new song unto the Lord.

"O Church of our God, sing his praises,
For with you and in you he dwells;
O sing hallelujas before him,
Whose glory all praises excels."

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church, Calgary, AB

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Christian Reformed

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—to Houston, BC, Rev. James Mantel of Salem, Oregon.

—to Orillia, ON, Rev. Philp Stel of York, ON.

—to Williamsburg, ON, Rev. Philip Stel of York, ON.

Accepted

—to Bowmanville (Maranatha), ON, Rev. Harry Bout of Cambridge, ON.

New clerks

Barrie (First), ON — S. Frankruyter, 242 Sunnidale Rd., Barrie, ON L4M 4Y6.

Dunnville, ON — Rinus DeKlerk, 241 Brookfield Blvd., Dunnville, ON N1A 1L7.

Guelph, ON — Leonard Van Harten, P.O. Box 1780, Guelph, ON N1H 6Z9.

Stated clerk

Classis Alberta North — Rev. Nick Knoppers, 5020 - 43 Ave., Red Deer, AB T4N 3E1.

New address

Rev. Peter Slofstra, 1035 Brough St., London, ON N6A 3N5. Telephone (519) 438-1242 (home); (519) 679-3114 (chaplain's office).

Honour Van Dyk

The combined Christian Reformed Churches of Barrie, ON, are planning a dinner and social hour on Friday, September 18 in honour of Rev. John Van Dyk who entered the ministry 25 years ago. The celebration will be held in the hall of Central United Church, Barrie. We wish Rev. Van Dyk and his family a blessed anniversary and may the Lord give him many more years in His service.

Mr. John Kloosterman Jr.,
Barrie, ON

Classis Alberta South

Classis Alberta South will meet in regular session on October 19 in the Nobleford Chr. Ref. Church. All items for the agenda must be in my hands by September 16.

Stan Drenth
Stated clerk

He heard music and dancing

by John Martens

Mr. Martens is an historian and freelance writer living in Listowel, ON.

I love sermons about "the Prodigal Son." And what a difference of detail can be noted when we compare one minister's approach to this parable in his sermon with that of his colleague, listening to the same unforgettable story of a willful son and a loving father.

There was the minister who, when preaching about the parable of the Prodigal Son, pointed out to his listeners that the father, as soon as he had spotted his son on his way home, while still a long way off, ran — not just walked, but ran — to welcome him. It was very quiet in the church and one could almost feel that the audience shared with the preacher, a great amazement at the sight of the father running to meet his wayward son.

And still greater was the amazement — as it must remain — when the preacher went on to tell his listeners that the parable of the "Prodigal Son" is full of good news for sinners. For who can say that he has nothing in common with the lost son of the parable? But it remains an amazing item of Gospel, nevertheless, to see the Creator of heaven and earth run to welcome His lost child.

Then we remember the preacher who vividly described the reception the son was accorded by his father. "Son," the father exclaimed, as soon as they had come within earshot of each other, "come along quickly. We will take care of you and spruce you up and make you presentable, for this is an occasion of joy and a cause for celebrating."

And the father saw to it that every detail of the son's new clothes and of the ensuing banquet was looked after. The preacher had apparently been struck by the tender care of the father for his returned son and he described in realistic and eye opening terms how the father was "fussing" — for this was the word he used — about his son.

And again the word "amazement" can hardly begin to describe the feeling of those who had the privilege to listen to these sermons, when we realize that our Father in heaven speaks in this parable to all His creatures. A third minister stressed the fact, that the return of the prodigal son was cause for such a big celebration. Imagine, going to that expense and trouble for just one person; but what a lesson can be learned from it; in the sight of God every soul is precious.

In the same chapter of St. Luke's Gospel that brings us the parable of the Prodigal Son we read those of The Lost Sheep and the Piece of Silver. Here, in St. Luke 15 we are informed that "there is joy in the presence of the Angels of God over one sinner that repenteth."

The minister pointed out so aptly that the earthly joy and celebrating at the return of the prodigal son as it is related in St. Luke 15, is matched by the joy of angels. What a reception of sinners. Truly unbelievable and unique!

Heard dancing

One more aspect of the story of the lost son deserves mention. The oldest son, when he came home from his work in the fields that night, heard music and dancing in the house and he wondered what was going on. When he was told that his younger brother had come home and everybody was having a good time, he refused to go inside to welcome his brother.

Note that the older brother heard singing and dancing when he drew near to the house. It seems that not only the music carried some distance, as is usually the case, but that also the stomping of feet, accompanied possibly by clapping of hands, was easily audible outside the walls of the house. It was apparently not a quiet celebration, but one in which the father obviously participated wholeheartedly, even to the point — it can be argued — that he momentarily forgot to inform his oldest son of the return of his younger brother. For it was only after his oldest son returned from the field and stood glumly in the yard listening to the sounds of music and dancing, that the Father came outside to try to persuade him to join the party.

Yes, the Bible speaks of music and dancing, in which celebrants in the house of the father were indulging in obvious relish.

In music, then as well as in our own times, we still praise the Lord, although we remember reading about the destruction of precious and ancient church organs in some English churches by certain Puritan elements in the 17th century. Few Christians now object to music in their Christian life and worship and the Bible seems to be on their side. What about dancing? In St. Luke 15, Jesus mentions music and dancing side by side and in one breath. And what is more, they are mentioned in the joyful context of the homecoming of a lost sinner.

We all know, of course, that dancing was frowned upon by us Reformed people and for good reason. During the Middle Ages, the Roman Catholic Church had degenerated into a secular organization. You could buy indulgences for forgiveness of sins, marriage annulments or early release from purgatory. Less stress was laid upon a truly Christian life.

Debauchery was widespread among laity and clerics alike. But we see in the precursors of the Reformation a groping for a return to the precepts of Scripture and it is still good to read Thomas a Kempis "De Imitatione Christi" (Imitation of Christ) and it is no wonder that the early Reformers looked askance at popular pasttimes like gambling and dancing, the latter form of entertainment widespread in more or less civilized forms among all segments of the population. We remember the paintings of the elder Brueghel with their dancing peasants.

That is not to say that all pre-Reformation dancing was evil. But the excuses of carnival time at which the Roman Catholic Church benevolently winked, were well-known. The Netherlands considered dancing as an educational and positive experience and one which young people were allowed to meet and get acquainted under the restraining eye of their peers. Seems even to make sense.

Although we Reformed people, especially the older ones, were never much conditioned to dancing, we find in God's Word, indications that dancing is not inherently evil. Of course, it must fall under the dictates of a Christian lifestyle, just like music and the enjoyment of the other good things in life.

Granted this, we indeed have a "cultural mandate" (alas, a much maligned and ridiculed term) as Reformed people, to develop our God-given artistic impulses and mold our leisure time activities in a fashion consistent with a Christian outlook. Or are we also prepared to scrap the music of which St. Luke 15 speaks? Why one thing only and not the other? Are we prepared to say that the Lord made a mistake here by mentioning the word dancing?

As the existence of obscene literature does not make all reading harmful and sinful activity, so dancing in itself is not inherently harmful. In both reading and dancing the criterion is whether our Christian conscience gives us the freedom. It is not against dancing per se, it seems, that we need to fulminate but against the evil inclinations of the dancer. Is not the same true for alcohol and those abusing it, for courtship and those irresponsibly overstepping the boundaries of Christian respect?

And to those who say that dancing in itself is immoral or leads to immorality, could this motto of the Order of the Garter apply?

"Honni soit, qui mal y pense"
("Shame on him, who thinks bad of it")

Having never lifted a foot off the floor in playful dancing, there does not seem to dwell in this writer, an overwhelming urge to start hoofing now. It is a wonderful thing, however, the way study of Scripture opens the eye to the Father's greatness and love and to discover that music and dancing were guests at the homecoming of the father's youngest son.

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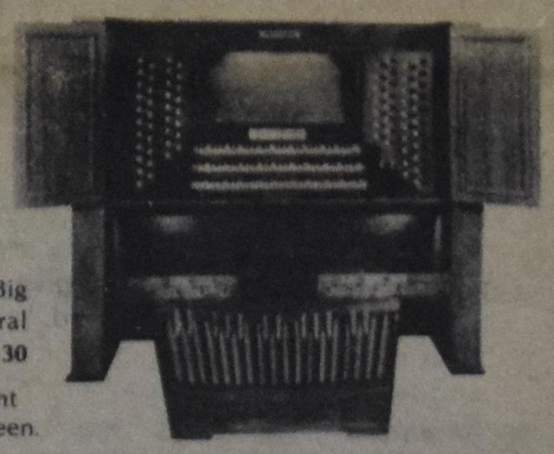

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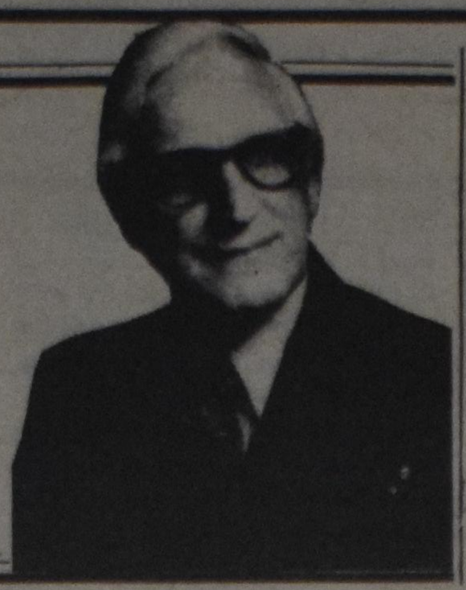


Evangelism Today

by Wesley Smedes

Evangelism and the Church Order

The Church Order is definite about the work of evangelism. In describing the task of ministers and elders, the Church Order says: "He . . . they . . . both together . . . shall exercise pastoral care over the congregation and *engage in and promote the work of evangelism*" (Article 11b, 24). It should be noted that exercising pastoral care and the work of evangelism — doing it and promoting it — are parallel. It is not "either pastoral care or evangelism" nor "pastoral care with evangelism to be done if there is time and resources;" but rather, both pastoral care *and* evangelism.

If we take the Church Order seriously, how will this be evident? Let me make a suggestion of what would be taking place?

The minister, then, will go through a number of testing points before he will be allowed to function as an ordained pastor. The faculty of the seminary will examine him, as will the board of trustees. He will have to win the approval of synod before he can be declared a candidate. The final testing will be on the floor of classis — and probably the toughest too. At every level of testing, if the Church Order is taken seriously, there will be genuine concern about the person's training in evangelism, his thinking with respect to evangelism, his commitment to evangelism, even his expertise — just as there is about his knowledge of Theology, Greek and Hebrew, Church History, Church Order, his calling to the ministry, his preaching gifts and so on.

At the classical exam (which really gets down to brass tacks, checking out the candidate's exegetical skills and listening to his preaching) there will be a close look at the candidate's track record in evangelism. After all, the student has spent many months in practical training — preaching, teaching catechism, leading societies, family visiting and presumably in evangelism. Classis will want to know what abilities the candidate has in "bringing unbelievers to Jesus Christ." Does he have the skills in preaching to bring people to a decision? All of these concerns are significant if he is to engage in evangelism as well as exercising pastoral care.

The local church that calls the candidate — or another minister for that matter — will be asking questions relating to the candidate's commitment to, and abilities in, evangelism. Every church that calls a candidate or a minister asks many questions. Can he preach eloquently? Does he have a way with young people? Does he relate to people well? Is he a hard worker? Is he a forceful leader?

The congregation that wants to take the Church Order seriously will ask many questions about evangelism as well. Does the person have a real heart for the community? Does he have a strong desire to bring unbelievers to Christ as well as to build up the church? Does he know how to do evangelism? Can he motivate and train others for evangelism? A truly "Church Order" church does not want the minister to concern himself only with "our own." Such a church realizes that it is not paying the minister's salary just to take care of the local membership. There is evangelism to be done.

When a candidate or a minister takes up his responsibilities, the consistory will want to know about his evangelism calls as well as his pastoral calls and sick calls. In order to engage in effective evangelism the consistory will want the pastor to participate in some of the community organizations to know what are the needs of others. If the load of pastoral care becomes so demanding that there is no time for evangelism, the consistory will find some relief. If evangelism is neglected, the consistory will be concerned, as it would if a minister did not send his children to the Christian school.

The elders, too, are mandated by the Church Order to engage in and promote evangelism as well as to exercise pastoral care. Ministers and elders must do so together.

I would suggest that the church which takes this part of the Church Order seriously will not only ask whether the person nominated to be elder attends church regularly, pays his budget and sends his children to the Christian school, but will also inquire about his interest and involvement in evangelism. Is he committed to evangelism? Is he willing to be trained? At elders' meeting there will be reporting on evangelism calls as well as family visiting calls. Evangelism concerns will be a big item on the elders' agenda each month. In budget discussions, elders will be insistent on sufficient funds for local outreach — training programs, promotion of the church, meeting felt needs of the community, physical and emotional as well as spiritual. (What took me by surprise recently was the confession by men who had served as elders for many years that they were not aware of what the Church Order said about evangelism.)

Our denomination, in adopting the present Church Order in 1965, was viewing the life of the church as a whole. Disregarding an important part of the Church Order throws everything the church does out of balance. If a church would go "all out" for evangelism but cancel its worship services, what would we have? At the same time, to have worship services but no evangelism will throw our worship services out of kilter. That will internalize us and shrivel us. To disregard any significant part of the Church Order would be like trying to drive a car with one of its wheels removed.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Do you create your own problems?

I hear people talking about their problems and I often think that they should realize that they're creating their own problems. We are usually responsible for our own sadness and also for our own gladness. Many of life's temptations are of our own making. It is true that there are circumstances that are forced upon us. There are those who are lonely because of the death of a loved one; there are people with great struggles because of some situation in the home, in the family or at the place where they work. But the question comes: Where does human responsibility enter in? And what is our attitude towards these situations? Often the approach that we take is as important as the situation itself.

It is important that we look at a few of the things that create these kinds of problems. There are times when even Christians are pessimistic. A gloom comes into our lives and this helps to produce the very condition that we are afraid of. People who take a pessimistic attitude towards the church create an atmosphere which defeats the very purpose of the church itself. We live in our own darkness when we take such a gloomy outlook on life. Living in this kind of spirit, seeing everything from the dark side, we create problems — or we make our problems a lot worse than they really are.

I talked recently to a father who was resentful towards his son because his son had grown a beard and had shaggy hair. He also refused to wear a neck-tie to church. The father refused to sit next to his son in church. There was a problem, but the father was making it a lot worse. It would have been better if he had told his son that he didn't like the beard, he didn't like his appearance ... but he accepted him as a son, no matter how he looked. We create problems by saying that we will not accept our children as they are. The point is, we may not agree with them but we can create some very difficult problems if we start to measure the length of their hair or the tightness of their jeans.

Another thing that creates problems is the way we make ourselves worry. The word "worry" means "to strangle or to choke." When we look at life as anxious, worrisome people, we create many more difficulties. I know of people who have complained about their health for 35-40 years and they have lived to a ripe old age! They created their own problems by always complaining about headaches, sleeplessness, constipation, or something that made them feel badly. Basically they were creating their own problems, because they were emotional, not physical problems. Some people go through life that way. They are always complaining and they are making themselves unpopular with others because that's all they can talk about.

Anxiety is at the root of many of the problems that people have. It's like putting sand into the gears of a machine. The machine keeps grinding and the gears are destroyed. We can put the cares of tomorrow on today — or the load of yesterday on today and we add to our problems. Try to overcome this! Don't make problems for yourself!

Another problem is the tunnel vision that many people have. These people are extremely selfish in their outlook on life. They see the gloom but they don't see the light at the end of the tunnel. I have seen people walking around with little pocket radios and earphones. You may greet them, but they don't hear you. They are listening to their radio and they don't care to talk to you. Their radio tunes out the rest of the world. They are tuned in to something they enjoy, something that makes them feel better, maybe jazz or a baseball game. But human contact should be more important!

One of the things that creates unhappiness and deep problems is that we may be at war with ourselves — we may be struggling between what we ought to do and what we are doing ... or between the things we are seeing in life and the things we would like to see. We have these conflicts within ourselves and we make ourselves wretched. We make ourselves feel guilty and we add to the load we carry by making our problems much worse.

Many people go around with anger in their hearts. Instead of having a tiger in their tanks, they have a tiger in their heart. That is, they never quite dare to express themselves. They have an anguished spirit and as a result they are unhappy, miserable, wretched. Well they might be! After all, who can live with anger and also be satisfied and happy? That would be a rare individual. Who can enjoy life and at the same time have a heart that is full of hostility and anger towards loved ones, father, mother, brother or sister, ... or towards the whole system of government. We must learn to overcome the anger in our hearts. If we don't, we make our problems worse. And we make ourselves wretched.

I don't particularly like people who talk about problems a great deal. I must admit that I have done it a bit too often. People talk too much about life's problems. Actually, if the problem is of your own making it isn't really a problem. It's something you have built within your own mind. It's something you have created and you are your own worst enemy. You need a change!

If we accept the things of God, accept the fact that we live in this world, then we can live in an upward, not a downward, way and we will find that there are joys in living and there are hopes and dreams! We do not have to be gloomy and sad — we can smile and be calm and steadfast. We can do as Jesus says: Be of good cheer — I have overcome the world! Follow Him and you will conquer these difficulties of yours.

Thought for the week:

Jesus had a remarkable way of tearing away the masks of the people of his day. He revealed the true character of the Pharisees, of His disciples, of the rich young ruler, of Martha. The Bible is painfully frank — it doesn't omit the dark sections. But the real umasking of a person comes when he gets on his knees and humbly prays: Search me, O God, and know my heart! There are no pretentions there. You don't have to "put on" when you talk to God. You can just accept the fact that He loves you, guides and directs you each step of the way. Move forward in faith.

Children's short story/Conclusion

God so loved the world

"Don't you touch her," a voice sounded sharply in her ear. "There's an ambulance coming already."

Three ambulances arrived with screaming sirens. There were police and people crowding at the curbs, curious to see what happened. Siou was gently put on a stretcher and carefully placed into the ambulance. A police officer took Jan home, another took care of the damaged wheelchair. Mom went along with Siou to the hospital. What a terrible, dreadful ending to such a delightful, happy time!

The police officer stayed with Jan until Father came home. He did not learn much from Jan about the accident. All she could say was: "It's all my fault, it's all my fault." She went to her bedroom and, with her coat still on, fell on her bed and sobbed.

Dad left her alone; so did Mom when she came home from the hospital, still a bit shaky. They ate supper with just the two of them. Mother just could not eat and, while Dad ate, told him what had happened. Siou didn't seem to badly hurt, it was probably mostly shock. She could probably come home tomorrow already. However, one of the two drivers was badly injured.

Abruptly Mom got up from her chair with a smile on her face. Within a minute she was back with a letter in her hand. "Read, Dad. I had quite forgotten about this in all the commotion." She watched Dad's face while he read, and enjoyed the changing expression.

"What a precious Christmas gift Mom, the dearest we have ever received." They held hands and looked at each other, too happy for words. After a while, Dad asked, "Do the children know it already?"

"No," said Mom, "I thought to make it a Christmas present for them, too. Put on your thinking cap, Dad, and come up with a good idea." Dad took the Bible and read Psalm 16, which served that evening also as their prayer of thanksgiving. When he came to the sixth verse he repeated it, "The lines have fallen me in pleasant places; indeed my heritage is beautiful to me."

While Mom washed the few dishes, Dad went to see Jan. She did not dare to look Dad in the eyes. When he quietly said her name, she threw herself sobbing against his chest. Dad patted her on the back, "It's all right, Jan, just cry, that's what you need right now."

"I'm so sorry, Dad. I didn't mean to be nasty. I just forgot. We were having so much fun, I just forgot. Dad, how is Siou? I love her, Dad, I, I, I wish she could stay here with us Dad, she is so much fun. Can't she, Dad?"

"Do you mean that, Jan? Do you really want that? Then we'd better try if that couldn't be worked out somehow. You know, don't you, that Mom and Dad would like this very much, too?" Tears ran down her cheeks but she felt much better now that things had been talked out, and slowly she calmed down. Then Dad told her that Siou might be home again tomorrow night. "We still will be able to celebrate Christmas together. Isn't that wonderful?"

"Dad, I do hope that those drivers can be home, too, for Christmas."

"Now your heart is in the right place again, girly. Tomorrow we will try to find out how they are, O.K.?"

The next morning Mom received a call from the hospital informing her that Siou could be picked up any time after one o'clock. Father had taken the bus to work, so Mom would have the car in case she could pick her up. Mom called the school and got permission to keep Jan home from school that afternoon, so she could go along to get Siou and keep her company. How happy the girls were to be together again! They wrapped the presents they had bought yesterday and put them under the tree. Siou had never before seen anything like it and she could not keep her eyes away from all these colourful parcels.

"Mom, who put those presents there for Rhea, are we going to keep the tree till she comes?"

"Yes, I think so, it looks so much nicer than just single packages, don't you think so too?"

Jan looked a bit puzzled and Siou frowned slightly. Just then Dad came home. He carried a big box, beautifully wrapped. He put it on the table and went first to Siou. "Welcome home again, little one. Are you feeling all right again? We missed you last night." He hugged and kissed her, then gave Jan the same treatment.

"This present is for both of you and we want you to open it right now. Why don't you take the wrapping paper off, Jan?"

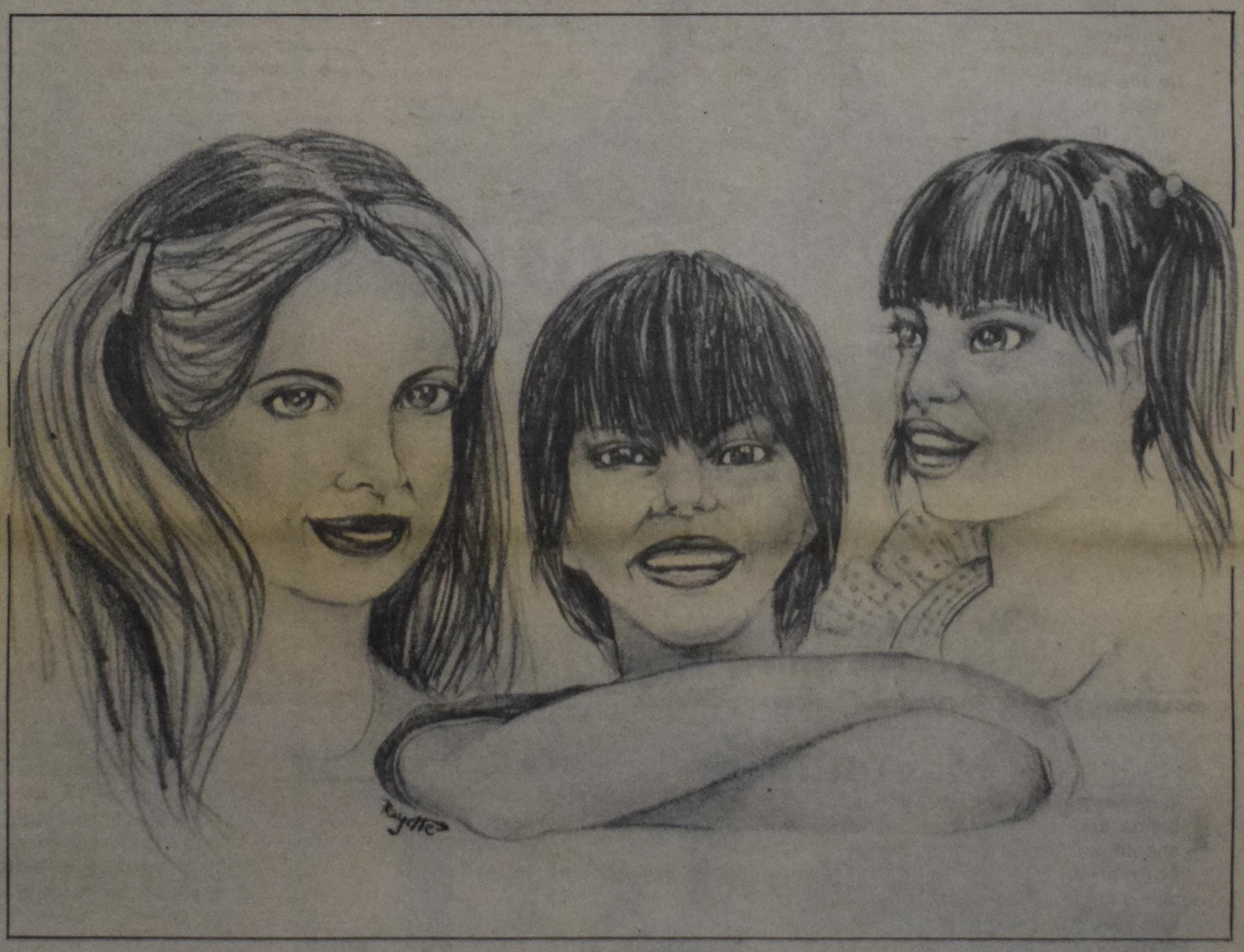
How excited the girls were! Siou clapped her hands and giggled gleefully. Jan seemed even a bit nervous when she took the paper off. Father helped Siou to sit on her knees on the chair so she could see better what was in the box. On top of a pile of dunnage were two envelopes, one with Siou's name on and the other with Jan's. Mom gave them each a teaspoon to open the envelope. Then it became very quiet.

"Jan, why don't you read your letter first, out loud," Mother said when she saw that Jan had read hers. Jan did not seem to understand what she read. The letter said,

"Dear Jan,

This is your first Christmas present. We hope that it will be the very best you ever received. From now on, Siou is going to be your very own sister, to stay with us for as long as the Lord allows us to be together. This is the Lord's doing. Praise Him, thank Him!

Mom and Dad"



Jan Van Hope

Rhea Sheng Van Hope

Siou Wong Van Hope

Jan's face turned rosy red. Now she understood! Smiling happily, but with eyes brimful of tears, she got off her chair, walked slowly to Siou and asked almost timidly, "Siou, will you be my sister, please?" I love you so much. I won't ever give you a rough ride again, Siou. I promise! Will you, Siou?"

Siou did not understand everything but she was quite pleased with Jan's question. She put her arms around Jan's neck and said, "We sisters, Jan and Siou sisters!"

"Read your letter, Siou, what does it say?" Jan asked.

"You read," Siou said, putting the letter in front of Jan. Jan read, "Dear Siou,

Will you be our Christmas present this year? We love you and hope that you will stay with us for good. You will make us all very happy.

Mom, Dad and Jan Van Hope"

"Me not go away? Stay here?" Siou asked slowly, to make sure she understood it correctly.

"Yes, you want to stay here with us, darling?" Mom asked.

Siou's dark eyes looked like dancing lights. "Me not go away. Stay here," she said and clapped her hands vigorously, then covered her eyes while she leaned over on the table, then clapped again.

"But there is still more in the box," Dad said. "Siou, you hunt this time." Siou's arm went down, down, while she wiggled her hand.

"Here comes!" she cried triumphantly while she pulled up another envelope from the bottom.

"It says, To our daughters, Jan and Siou," Jan said.

"Read," Siou ordered Jan, handing her a spoon. Jan opened the envelope and read, "Invitation: Our two daughters, Jan Van Hope and Siou Wong Van Hope are cordially invited to take a ride with their parents on Wednesday, December 23, to the Toronto Airport to pick up their new sister, Rhea Sheng Van Hope. We sincerely hope that you will accept this invitation to welcome Rhea into our family.

Love, Mom and Dad Van Hope"

"Oh, Mom, Dad, of course, we want to. Siou, we will be five. Oh, how wonderful!"

Mom noticed that Siou could not understand it all and began to feel insecure again by the mentioning of Rhea's name. Therefore she held up her hand and, starting with the thumb, she named them, "Dad, Mom, Jan, Rhea, Siou: five. One, two, three, four, five: one hand, one family. We five stay together." Then Siou understood. She belonged to the family!

It was an unbelievably happy Christmas for the Van Hope family. And the whole church family shared their joy, especially when they heard Siou recite her text, clearly, with fine intonation, "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. John 3:16."

News

The Christian Labour Association is in a fight for its life

by Ben Vandezande
Politics editor

The Christian Labour Association of Canada is not much of a union in the larger scheme of today's labour world. This small 6,000 member union which began its fight to exist in the early sixties, is finding its very existence threatened twenty years later.

The CLAC wants to be an instrument in God's hand. However, in the eyes of the Toronto-Central Ontario Building and Construction Trades Council and Plumber's Union Local 46, the CLAC should not even be allowed to exist. The showdown in the coming two months (or more?) will demonstrate whether this union gets its way.

Simcoe Mechanical Contracting Ltd. was awarded the $851,000 contract to do the plumbing and heating for the construction of a municipal building in the town of Maple (north of Toronto in the Township of Vaughan). This company was organized by the CLAC in 1971 after the workers chose CLAC over Local 599 of the Plumbers and Pipefitters Union. The company began work on the project in April 1981.

On May 15, Mr. Minsky, the lawyer for the Building Trades Council and Local 46, issued a complaint to the Ontario Labour Relations Board. He requested that the Township award the municipal contract to members of Local 46 of his union.

Not content with having organized 95 percent of all plumbers, they want 100 percent and believe they have legal ground for their case. By appealing to the Labour Relations Board, Local 46 is hoping to obtain an interpretation of the Labour Relations Act which would mean that the union representing a majority of the workers in a given area may represent all workers.

That is a new twist to an old argument. It has become acceptable and common practice that a union which gains the support of the majority of workers in a company, represents all of the workers. The Labour Relations Act has that principle built into it.

But Mr. Minsky is asking the Labour Relations for more. He is asking that his union be given jurisdiction over all workers in a certain territory, specifically area 8 (all of Toronto)! According to Minsky, members of Local 46 are more qualified than those of CLAC, and more to the point, CLAC "... is disruptive of industrial relations stability...."

This appeal is not simply a concern with the specific contract in Vaughan Township. It is an attempt to establish a principle. If this right of one union to control all of the work in a territory is established, there will be no room for CLAC in Ontario's entire construction industry. Neither will there be room for non-union workers or craftsmen organized by other independent unions. In the city of Toronto and eventually in all Ontario, the only union will be the one representing the majority of workers.

What happens next?

The costly hearings begin on September 8 and could continue for a couple of months.

Although the Act does not appear to allow for the proposal of Local 46, the purpose of this case is to try to get such an interpretation of the Act. If the Labour Board gives a favourable decision to Local 46, it will stand as a precedent for other jobs and other townships throughout the province.

Local 46 has appealed the case under the jurisdictional disputes section of the Act. Usually this section is used to settle disputes about which specific jobs in a project belong to which trades. Mr. Minsky has argued nothing but these kind of jurisdictional disputes. In choosing him, the BCTC has picked its best lawyer for this clash. And they have done so with good reason, there is a lot at stake.

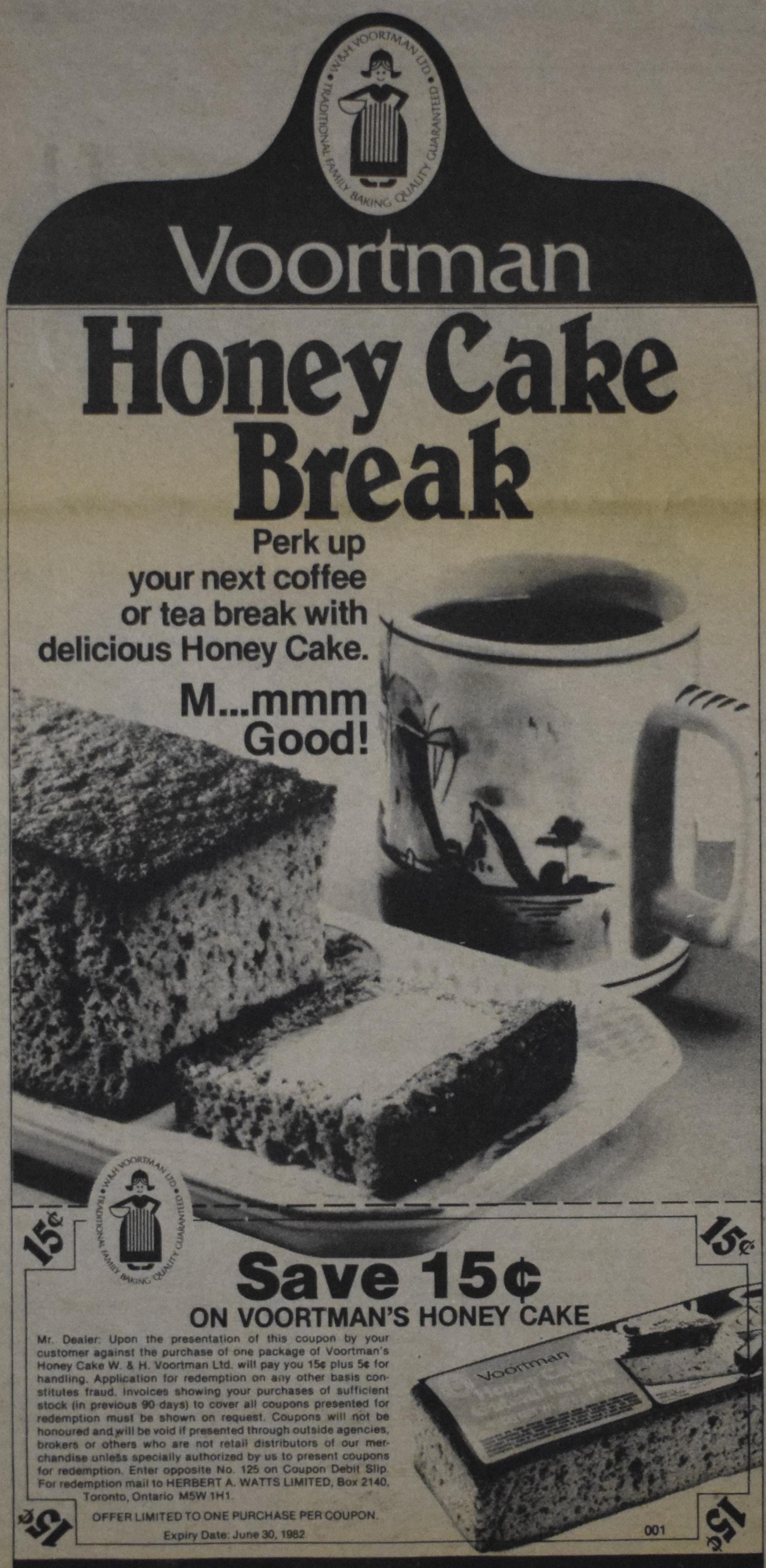
This case parallels other attempts to get rid of independent unions like CLAC such as the push to put subcontracting and non-affilliation clauses through the Legislature. These clauses wanted to guarantee that all work would go to workers with the mainline unions.

Indirectly this latest effort is also an attempt to get at two other groups. Non-union workers would be shut out by such an interpretation. Although there are not many non-union plumbers the principle could apply to other trades.

It also appears to be an attempt to block the Canadian Labour Congress (CLC) from entering the construction field. You may recall the split recently between the Building Trades Council and the CLC. The CLC said it might try to set up unions to rival those of the Building Trades Council. If the Labour Board broadens the meaning of the Act as it now stands, the CLC couldn't start such unions.

The CLAC is only a very small union in the labour scene, without the influence of the CLC or even Local 46. However, in resisting this move by Mr. Minsky, it is providing an enormous service to society. At stake is nothing less than the freedom of workers in a trade or at a job site to be represented by the union of their choice.

Employers and employees across the province will be far less free if the Labour Board goes along with Mr. Minsky. That decision will have to be made by the Labour Board this Fall. It's a lot of power for a Board to have. We can only stand with the CLAC in attempting to block Mr. Minsky's efforts.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Popular Music

Teach your children about music

by Bill Van Dyk
C.C. Music Critic

Generation gaps, we are told, have almost always existed throughout human history. The young have always seen fit to, for a time, develop their own sense of values and habits before "growing up" to become more like their parents again.

But the generation gap which occurred in the Sixties was unique in many ways. Never have so many of the young taken such liberties in turning the values of their parents completely upside down and adopting their own lifestyles and morality. Politics, clothing, and music all showed the profound impact of the economic and numerical power of this generation. And never before had such a wide gulf developed between the musical tastes of two succeeding generations.

That rebellious generation is now near 30 in average age and they have their own children, most of whom are not yet at the age where they begin to determine their own taste in popular music. They will probably create their own unique problems when they do. Their parents should have at least the opportunity to carry on a dialogue with their children about their musical taste, if they want to. I confess that I would not be surprised to see many of them abdicate in this responsiblity because they are unwilling to take the time to understand the kind of music their children want to listen to.

As far as teenagers today go, I like to think of them as being between generations. They were born too late to take part in the birth of rock 'n' roll, so their taste was not bred on either the innocence of the early Beatles' tunes, or the social conscientiousness of early protest rock. At the same time, they were born too early to have parents who did. Their taste, therefore, has been largely formed by the Seventies, with its emphasis on personal gratification and sexual desire. They like their music loud; they don't pay a whole lot of attention to the lyrics; and they don't like adults criticizing their taste. They just want to enjoy it. What's a parent to do?

The greatest obstacle to communication on the subject is the difference in style. The music is too loud. It doesn't sound sweet or nice. You can't understand the lyrics. Many parents simply find the music repulsive and refuse to listen to it. They then make the mistake of treating rock music as if it were a unified block of one message and meaning. It matters little to them if their children listen to AC/DC or Bruce Springsteen since it's all rock music anyway!

This is the same attitude that would have us burn all of our books on the basis of a few pornographic novels. And, of course, it won't influence your child's taste for the better unless you manage to convince him or her not to listen to any rock music at all.

On the other hand, some parents resign themselves to their teen-ager's different taste and allow them to listen to whatever pleases them, as long as they don't blast it through the living room while Dad and Mom are watching T.V. This is basically the same attitude as the other parents, except that there is more tolerance. And perhaps they feel that not all of rock music is so bad, after all.

Neither of these sets of parents have managed to influence their child's taste for the better. Both sets realize, however, that their teen-agers basically want to set their own standards and that they usually resent interference. There it is: the generation gap.

Musical knowledge

The problem centres, I think, on the lack of credibility parents exhibit when it comes to rock music. Their children were probably on their own when they bought their first rock album; they probably introduced themselves to their own favourite radio station, or their friends played them their favourite records. They probably think that your own taste in music is boring and lifeless. In short, they don't expect you to make valid judgments on their music because you are so obviously not an expert. The fact is that there is a vast difference between the music of Bruce Springsteen and the music of AC/DC, and between the music of the Clash, and Ted Nugent. Can you tell the difference? If not, are you justified in condemning your child's taste?

I would like to make the following suggestions for parents who want to try to deal with this problem. I don't imagine for one second that they will solve the problems of the generation gap. I only hope that they may enable a worthwhile dialogue to take place, to keep the lines of communication open.

1. Remember that rock music is a teen-ager's chosen way of expression. It is an important part of their recreation, and a vital part of their relationships with their friends. Keep in mind when you criticize it that it does mean something to them and what you say about it indirectly reflects on them.

2. Take the time to sit down and listen carefully to a number of examples of your child's favourite performers. Read the lyrics if they are provided. Encourage your child to explain what he or she likes about the music, even if you don't fully understand.

Don't condemn anything until you've heard a large number of selections, then name a few that you liked (or

Continued on page 10

Our top ten

The following rock albums can be considered morally healthy and constructive, musically superior, and generally appropriate for Christian listening. They are listed in order of style characteristics, from gentle to hard rock.

1. Bruce Cockburn, *Humans*
2. Steve Winwood, *Arc of a Diver* (Current #1 on charts)
3. Jackson Browne, *Running on Empty*
4. Neil Young, *After the Gold Rush, Harvest*
5. Steely Dan, *Goucho, Aja*
6. Bob Seger, *Against the Wind*
7. Jackson Browne, *Hold Out*
8. The Who, *Who Are You*
9. Van Morrison, *Into The Music*
10. Bruce Springsteen, *Born to Run*
    Darkness at the Edge of Town
    The River

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AACS 25th Anniversary celebrations

THE FLAME STILL BURNS

A series of articles about the history and significance of the AACS at its 25th anniversary, with research on the early years by C. C. Vanderiet.

Vision of a free university

by Bert Witvoet

Four men got together in the Toronto area, starting in October of 1955, to discuss the matter of higher education. None of them had ever been involved in the running of an institute for higher learning, let alone in the establishment of one. Yet, they came to the conclusion that it was up to them to initiate a movement that would lead to the opening of a Calvinistic university on the North American continent. That seemed a bit laughable.

To make matters look even more laughable, let us recall that these four men were part of an immigrant community that had not as yet established itself firmly on Canadian soil. Churches were only beginning to be built, and very few Christian elementary school societies had turned the first sod. Fathers, mothers and children had barely scraped Dutch clay from under their fingernails, and these four dreamers were talking about a Calvinistic university?

Of course, it helped that one of them, Henry A. Venema, was an American. His fingernails had only Iowa soil to get rid of. But the others, pastor Francois Guillaume and businessmen Peter Speelman and Casper Vanderiet, were not all that insecure either, after their trans-Atlantic journey. They all had been deeply involved in Christian action in The Netherlands. They knew of Abraham Kuyper, Christian scholar and statesman, and had studied his books. They had seen Christian statesman, Hendrik Colijn, in action. They had experienced the ravages of World War II — Guillaume spent time in a concentration camp. Above all, they were men who had strong principles, who believed that their God had a calling and task for them, even if they felt a bit strange in a new country.

This is how Frans Guillaume described it: "So what do you do when you have just landed in a new country and can hardly speak English, and nobody has any money because every one of them is poor (that's why most immigrated!)? Why, of course, you get together and envision a free Christian university to serve Canada and the United States like the Free University of Amsterdam."

There was some craziness in starting a university right then, but their religious vision was sound and clear-headed. Peter Speelman said it for all of them: "If in the future we are going to contribute to this land, and above all to the Kingdom of God, we who have been brought up in Calvinist homes, who desire to hold fast the tradition of the Reformed confessions, regardless to which church denomination one belongs — then we shall need leaders, men of science who will allow the light of God's Word to shine upon all the problems of our modern and increasingly complicated life."

They met during the fall and winter of 1955-56 to lay the groundwork for the construction. Calvinistic Dutchmen never set out to sea without a constitution as chart and compass. In the spring of '56 they decided that the time had come to enlarge their group a bit. Four other men were invited to join them in their foundational work. They were pastors A.B.C. Hofland, Alvin H. Venema amd Maarten Vrieze and businessman Peter Nienhuis.

They met on May 28, 1956, at the home of Henry Venema in Rexdale, Ontario. The brothers expressed agreement on two articles of the preliminary constitution and decided that they would be "the temporary committee under the leadership of the grace of God, to establish the preliminary-constitution-intended association for the establishment of Calvinistic Studies." Judging by the minutes, this was also the birth of jargon.

Another motion was accepted that read: "The Committee decides to invite a certain number of people who they believe agree with articles 1 and 2 of the preliminary constitution; these are to come together for the purpose of establishing an Association for Calvinistic Scientific Studies." The meeting completed a list of 56 persons who would be invited to attend a meeting on June 16.

And so on June 16, 1956, the historic meeting that would give birth to the Association for Reformed Scientific Studies, now known as the AACS, took place. It was held in the Annette Christian Reformed Church of Toronto, the church that Francois Guillaume pastored. Of the 56 that had been invited some 40 attended. Of these, 39 became members while 19 others not at the meeting had informed the committee that they wanted to become members as well. It may be noted with interest that three pastors from the West, Remkes Kooistra, Bastiaan Nederlof and Nicholas Knoppers, who had attended the Christian Reformed Synod in Grand Rapids, Michigan, dropped in unexpectedly. They had made a little detour on their return journey, to be able to participate in the establishment of an association for the promotion of Calvinistic higher learning.

All of this took place 25 years ago in Toronto, Ontario. This year the AACS is celebrating that event and subsequent happenings through which the Lord blessed them in spite of controversy and blunders. More about that later. Next week we will see how the first storm clouds gathered at the horizon, when the first public meeting was held that same year.

Teaching your children about music

Continued from page 9

disliked the least) first. You may have to bite your tongue for a while, but if your child feels that he can converse with you about his music, he is more likely to look for qualities in it which he thinks might meet your approval.

3. If you are ambitious, you might want to stay informed enough about rock music to go out and buy your child an album which you understand to be constructive and musically interesting, and which at the same time would appeal to your child's taste. Don't buy just any "good" rock album you may be disappointed to find that your teenager doesn't like it. Try to know something about his taste, or talk to people who do know.

If your children aren't teenagers yet, you have a better chance to establish your credibility with them by being the one to introduce them to rock music. Buy them their first albums. Talk about what the artist is saying. Acquaint them with the idea that music, too, is an expression of a view of life, love, and faith, and that it is important that it compliments your own views. We have a responsibility to do better, to do more for this generation than we have done in the past.

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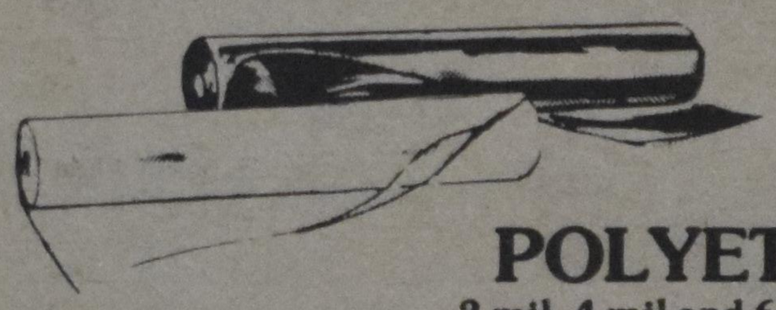

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Piet, a Chinese refugee in Taiwan

A few years ago, Christian Reformed missionaries, Rev. Mike Vander Pol and his wife Lois taught students the basic doctrines of Jesus Christ via radio broadcasting in Taiwan. By writing for and buying an inexpensive booklet, a group of one hundred students tuned in for the daily lessons. Each week, meetings were held in one of the churches in Taipei for further instruction and discussion through group and personal sessions dealing with further details of the Christian religion.

Following is a report by Rev. Vander Pol on one of the group's members:

"We made many friends among the Chinese students who frequently shared their joys and sorrows with us. One young man in his late thirties faithfully attended our meetings for about three years. Every Sunday evening as we met in the church, Piet would be present, eager to learn and discuss God's Word. However, he was alone and very lonely.

"Over a period of time, Piet explained that he was originally a Chinese mainlander who had come to Taiwan in 1949 as a young soldier with General Cheang Kai Shek. He thought he would remain in Taiwan for a short period and then return to his family. Piet had a wife and one son whorn he had never seen because the child was born after Piet joined the army.

"We talked and prayed much together, because Piet was confused over the God I preached about allowing the war, its aftermath, and the terrible suffering which occurred to families who were thus torn apart only for the sake of men's selfish interests.

"Eventually we lost track of each other because Piet's job required him to work seven days a week. He also went abroad to work in Saudi Arabia, hoping to be able to visit China from there and find his son and wife.

"Meanwhile my job in Taiwan changed. I now preach and work at the Taipei International Church, ministering to expatriates, overseas Chinese and local Chinese whose English is good enough to follow the sermon and thought pattern.

"Recently Piet showed up, six years older in body and twelve years older in spirit. Tears in his eyes showed his utter distress as he recounted his discovery of information that his son in mainland China was now married, and that Piet has two precious grandchildren whom he was forbidden to contact.

"I want to go to them! How can I go to the mainland to visit?" he asked me, knowing that I had no answer nor could I assist him. Due to government regulations, the refugees living in Taiwan among their own people who chose to live on the island, find their position hopeless. Many are former soldiers who long to return to China. Our modern forms of communication seem useless to them for even letters to their homeland are forbidden.

"That Sunday, Piet listened attentively to the scripture reading and the preaching of God's Word; then we prayed. Our prayers were for Piet and the thousands like him who want so badly to go home, but do not dare. They are so homesick, so lonely, so in need of the warm embrace of their loved ones. But most will die here, alone on Taiwan. If peace and love ever again join this island and the mainland, the bodies of the refugee dead will be returned to their homeland and placed next to their wives, their children, their parents, and their other family members.

"Meanwhile we preach and teach the gospel to those we contact, men like Piet who desperately need the liberating power of the Saviour of mankind, Jesus, the Christ."

House churches urged for India

TRIVANDRUM, India — House churches could become the most effective way to reach India, and especially the villages of India, with the gospel, according to Abraham Philip of the New India Evangelistic Association. He reported his encouragement on encountering several such groups in Kerala province.

Attendance at those house churches range from 10 to 20, he reported, and the people come from a radius of a few miles. "Of all the churches I know," he said, "some of those churches are the most spiritually alive."

The Indian evangelist maintained that there is abundant biblical warrant to justify establishment of many such groups across the sub-continent. "If churches are defined as involving separate buildings and full-time paid workers," he pointed out, "vast areas of the world will remain unchurched."

Those artificial criteria were not imposed in the church's founding years, he added. "History tells us that for the first three centuries there were no church buildings anywhere in the Roman Empire," Philip stated. He contended that churches sprung up in people's homes and many of those congregations simply selected qualified men from their own ranks to serve as pastor-teachers.

"I believe that it is high time to start many such house churches in India," he maintained. "This could be one of the keys to effective church growth."

He pointed out that Christians were a "microscopic minority" in India. Most were located in major centres where relatively strong congregations had been established. Problems arose, however, he suggested, when Christians moved or were transferred to unchurched areas. "They think that they can function as a local church only if they have a big church building and a full-time, ordained pastor, he said.

The result, in too many cases, he charged, was that they sought to live an insulated, solitary Christian life in the new area during their stay there. "If only they had the New Testament view of the church, they could have left house churches behind them to carry on the work of witnessing for Christ," Philip claimed.

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Christ's mandate to the Reformed Churches of Australia

The following article appeared in a recent issue of ***Trowel and Sword****, the monthly publication of the Reformed Churches of Australia. It reflects on the life of that denomination and on the concerns which it has. This article is reprinted with permission from* ***Trowel and Sword****.*

by Lidy de Vries

Where the Reformed Churches of Australia are concerned, the main thrust of her calling into the Australian society is the gospel message including the practical application of Christian truth. The guidance for the mandate that Christ gave to the N.T. Church is found in Paul's letter to the Ephesians, the "Epistle of Strength," in which the authority is delegated in rich theological terms.

With the Reformed world — and lifeview, that focuses on the kingdom of God, the fundamental theocratic principles cancel out the authocratic, oligarchic and democratic forms of church government, which find their final reference point in man and not in God. The structure of church government, reflecting the mystery of the Body of Christ, relates the ultimate purpose of God for man according to His gracious covenant. To present the redeemed holy and spotless in His presence, in the full privileges of manhood under the leadership of Christ, demands the commitment of those who are called according to His purpose. Though God will raise up His people, there is no believer without a definite responsibility in the place of the body. No one can be isolated from the body in the ministry that is exercised.

The raising up of the Reformed Churches by God in this continent underlies the divine purpose to mobilize the church members in such a way that the spiritual gifts are discovered in the individual and be put to use for the edification and the physical and social welfare for both members and non-members.

However, to avoid indulging in the so-called social gospel, care is to be taken that social action by the church, when she becomes involved in outreach into the community, does not replace the bringing of the true gospel. In the ministry of the Church, each Christian should occupy his proper place to which he has a right and a covenantal obligation as belonging to the universal priesthood of believers. The mutual conjunction among Christians is preserved and guarded by God who does not give perfection to the one upon whom a gift is bestowed, so as not to foster a feeling of self-satisfaction. A certain measure of conscious involvement is allotted to each one and it is only by communicating with each other that there is sufficiency for maintaining their condition, at the same time, enhancing the unity of the faith. Furthermore, the diversity of the members from which the completeness of the whole body is formed, takes care that there is no emulation, envy or ambition. The hand is of as much value as the foot!

From the passage of Paul's letter to the Ephesians, in which the apostle writes about the external ministry, required because it is the will of God, it is learned that God's gifts are necessarily connected with the offices, which constitute the Church. Thus equipped, the local church as a segment of the church universal, is called to be active and, provided her actions are in accord with scripture, the fruit of the Spirit will be manifested under the guidance of the Holy Spirit.

In her endeavour to attain the fullness of Christ, which she is bound to pursue in view of the divine mandate, the Church necessarily depends upon the co-ordination of those who are called to be office-bearers and exercise the concomitant gifts.

The diversity of gifts, enumerated in three classes as speaking, serving and sign gifts should all exhibit a marked element of divine love, the essence of which is indispensable when the Church seeks to build herself up and proclaim the gospel to those outside the fold. Only when motivated by love for the Lord, there where the Spirit prevails, can the church grow. In the practical sense it is the Sovereign Lord Himself who places members, each of them, in the body, just as He desires (1 Cor. 12:18), distributing the gifts of the Holy Spirit according to His own (Hebrews: 2:4), accompanied by His abundant grace.

And so the Church Militant is conscious of her calling until the Lord's return. Mindful of the spiritual inheritance which has to be defended and promoted, the relentless battle against heresies and controversies claims the ever demanding alertness of the saints. Christians should also realize that whenever Christ is served, the devil is there to counteract the work of God. If this was apparent in the early Church, there are plenty of reasons for

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being alarmed when observing the present scene of time.

Sects and cults from East and West, the dabbling in the occult, the portraying of the evil one as a familiar figure on the T.V. screen, the present life-style, the breakdown of family relationships, the downward trend of morality, the anti-God philosophy, the influence of this all penetrates or at least confronts the Saints of the Lord.

More than ever before it is imperative for the Reformed Churches to take stock of what resources are available to combat the encroaching lawlessness, over which the spirit of anti-Christ is seemingly victorious.

That there are Bible-oriented Christians who are conscious of this alarming state of affairs, is evident by the Synods and the conferences, the evangelism outreach, the articles from the pen of orthodox believers, who feel called to raise a voice of protest and warning, that reverberates as the conscious of mankind, God's own creation.

In the years to come, the Reformed Churches are bound to mobilize whatever potential is available in her efforts to wield the sword of the Spirit. If not able to muster all Saints for active service, there should at least be an awareness in the congregations of the crucial attitude that is necessary to determine the action of the Body of Christ as a whole.

The moment will not be far off that the Reformed Churches will also have to face the issue of women involvement in the Lord's service. Though the woman is a corresponding difference towards the man, she is complementary in carrying out the mandate of Genesis 1 and 2. Her ability of leadership, her acceptance of responsibility, the exercise of authority, there where the need arises, and done in submission to Christ and the session of her local church, should make her a worthy exponent of the Reformed Faith, in which capacity her God-given gifts can be of unspeakable value. For the female graduate of the theological college, the trained and even untrained Christian woman there is a place in, to mention a few: the ministry to women in general, marriage guidance counselling, pastoral counselling, the leading of devotions, the ministry to the elderly, the sick and the dying, the young mothers and young couples-to-wed.

Serving in a world, lost in sin, the Church as the Body of Christ and all who have ranged themselves under the banner of the Cross, are called to stand firm, having done everything in the assurance that against the cause of the Lord the gates of hell shall not prevail!

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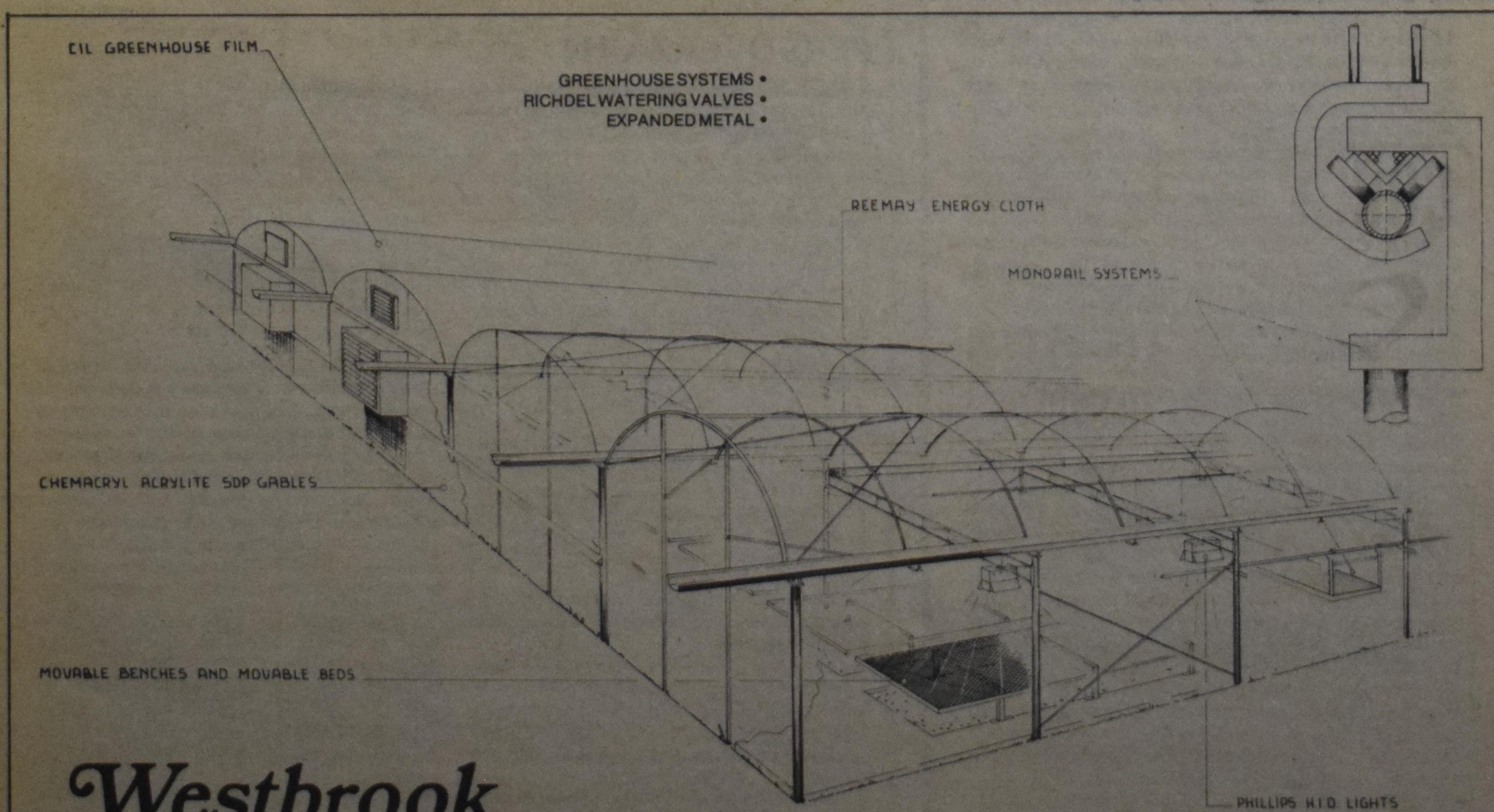

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De eerste twee feesten

In Leviticus 23 worden de eerste twee joodse feesten beschreven: het paasfeest en het daarmee verbonden feest van de ongezuurde broden. In de eerste maand (Abib, later ook Nisan genoemd) op de veertiende der maand, in de avondschemering, is het pascha voor de Here, en op de vijftiende dag van deze maand is het feest der ongezuurde broden voor de Here, „zeven dagen zult gij ongezuurde broden eten."

Het paasfeest en het feest van de ongezuurde broden worden door de Joden als een feest gevierd. Pasen is voor de Joden het feest der bevrijding. Bevrijd werden zij van de Egyptische onderdrukking. En de ongezuurde broden wijzen op de haast, waarmee Egypte, beeld van het dienst-huis der zonde, verlaten moet worden.

Er zijn heel wat artikelen en boeken geschreven over het paasfeest, en er is ook heel veel te vertellen over het joodse paasfeest. Het heeft in de loop der eeuwen een ontwikkeling ondergaan. Ik beperk mij nu tot het eerste paasfeest in Egypte. De joodse naam voor dit feest is Pesach, en dat Hebreeuwse woord betekent voorbijgang. U hebt wel gehoord van de tien plagen die over Egypte kwamen omdat de Farao de Joden niet wilde laten vertrekken uit het land Gosen. Nu, we verplaatsen ons naar Egypte voor de tiende plaag kwam.

Voordat men begon met de viering van het paasfeest moest in elke woning van de Israelieten gezocht worden naar zuurdeeg of gist, en dat moest verwijderd worden. Het feest der ongezuurde, ongegiste broden is van zuiver Israelitische oorsprong, door de Here aan Mozes bevolen. Het is het mazzooth-feest. Mazzooth geeft aan, dat die ongegiste broden als het ware uitgezogen zijn, zonder vocht, dit wijst op het gezuiverd zijn van de zuurdesem der zonde, het met haast en gaarne breken met de zonde. Gist, zo schrijft Gispen, is beeld van verderf en besmettende onreinheid; trouwens gist mocht niet in de slachtoffers aanwezig zijn (vgl Ex. 23:18, Lev. 2:11,) wel in lofoffers, die door de priesters gegeten werden, (Lev. 7:13, 23:17).

Het is dus een geweldige gedachte dat de Here zo de zonde ook in Zijn volk haat, dat alle gist uit de huizen verwijderd moet worden, op straffe van uitroeling uit Israel. Als straf op het eten van iets gegists, gedurende die zeven dagen van het feest der ongezuurde, ongegiste broodkoeken, wordt excommunicatie genoemd. „Dat de Here zo'n waarde hecht aan het eten van volstrekt niets gezuurds, toont het gewicht van de eis van het volkomen rusten van de zonde, het inwendig sabbath vieren, waarnaar het feest der ongezuurde broden wees." Het joodse huis was dus geheel gezuiverd van de anders elke dag gebruikte zuurdesem.

Er was echter meer te doen. Reeds op de tiende dag van de eerste maand moesten de eenjarige lammeren (van schapen of geiten) uitgekozen worden. En wel een lam per familie, per gezin. En als het gezin wat klein was, dan moest men de ritueel met een eveneens klein gezin combineren. Dat lam moest de plaats van de eerstgeboren zoon in nemen. Het werd als een ‚huisdier' in het gezin opgenomen, en op de veertiende dag moest het geslacht worden „tussen de twee avonden". Gewoonlijk wordt deze laatste uitdrukking als volgt verklaard: De eerste avond begint om drie uur in de namiddag, de tweede met zonsondergang. Deze verklaring vindt u bij de Farizeeën ook ten tijde van Jezus. Het paaslam werd geslacht tussen drie en zes uur. Het bloed van het paaslam moest gestreken worden op de twee deurposten en op de bovenste dorpel.

De Here zei tot Mozes en Aäron: „Ze zullen het vlees deze nacht, op vuur gebraden, eten met ongezuurde broden; met bittere kruiden zullen zij het eten. En zo moet ge het eten: uw heupen omgord, uw sandalen aan uw voeten en uw staf in uw hand en gij zult het eten in haast; Pascha is het voor de Here. En Ik zal Egypteland doortrekken deze nacht en iedere eerstgeborene in Egypteland slaan van de mensen af tot de beesten toe en aan alle goden van Egypte zal Ik oordelen uitoefenen, Ik de Here. Maar het bloed zal voor u tot een teken op de huizen zijn, waarin gij woont; zie Ik het bloed, dan zal Ik aan u voorbijgaan ... En deze dag zal u tot een gedachtenis zijn en ge zult hem vieren als feest voor de Here!

Pasen, het feest van de bevrijding van het juk dat Egypte had gelegd op de nek der Israëlieten. Het was bitter geweest, vandaar de bittere kruiden! Pasen wordt later het feest van de bevrijding uit het diensthuis der zonde door het kostbare bloed van Christus, als van een onberispelijk en vlekkeloos lam (1 Petrus 1:19). „Hallelujah, lof zij het Lam! Die onze zonden op zich nam! Wiens bloed ons heeft geheiligd! Die dood geweest is, en Hij leeft! Pasen wordt opstandingsfeest!

J. VanHarmelen

Uit Nederland

Op de Maasvlakte voor Rotterdam wordt Europa's grootste kolenoverslag-bedrijf gebouwd. De gemeente Rotterdam is akkoord gegaan met de vestiging van een bedrijf dat in 1983 aan 100 mensen werk biedt. Het overslagbedrijf is nodig omdat steenkool steeds belangrijker wordt in de Nederlandse energie-voorziening. Milieu-bewegingen hebben inmiddels bezwaar tegen het overslag-bedrijf. Ze wijzen onder meer op grote stofoverlast.

Het snelverkeer in Nederland wordt van een aantal knelpunten verlost door de ingebruikneming van enkele nieuwe bruggen. Eén zo'n knelpunt was de brug bij Vianen over de Lek, berucht om zijn urenlange files tijdens de spits. Er is nu een nieuwe brug bijgekomen. Het verkeer dat van het zuiden nadert kan nu bij Vianen uit twee routes kiezen, de snelweg over de oude brug gaat links langs Utrecht, de nieuwe route rechts.

Rotterdam kreeg een nieuwe brug over de Maas, een prachtig staal ingenieurskunst, met kware kabels opgehangen aan 100 jaar oude Willemsbrug.

En Amsterdam kreeg een nieuwe brug over de Amstel, tussen de begraafplaats Zorgvliet en het Amstelpark, als onderdeel van een omleidingsroute rond de stad.

De Sovjetunie heeft bij het Duits-Nederlandse staalbedrijf ESTEL-Hoogovens voor ruim honderd miljoen gulden aan pijpleidingen besteld. Het gaat om hoge-druk gasleiding met een doorsnede van anderhalve meter. Volgens een woordvoerder van ESTEL-Hoogovens is de pijpleiding niet bedoeld voor de gaslevering van de Sovjetunie aan Westduitsland, waarover momenteel door beide landen onderhandeld wordt. De nu bestelde gasleiding zou alleen binnenlands gebruik zijn.

Twee grote Nederlandse banken hebben met de Sovjet-Unie overeenstemming bereikt over de mede-financiering van een aardgaspijpleiding van Siberie naar West-Europa. In het kader daarvan zal het nederlandse bedrijfsleven goederen aan de russische gas-industrie kunnen leveren tot een maximaal bedrag van drie miljard gulden. De Algemene Bank Nederland en de Amro Bank zijn bereid 85 procent van dit bedrag te financieren.

Nederland heeft nu officieel het culturele verdrag met Zuid-Afrika opgezegd. De betrekkingen werden al in 1977 bevroren, na de dood van de zwarte activist Steve Biko in een zuid-afrikaanse politiecel. Het besluit is nu bij wet vastgelegd, nadat de beide Kamers ermee akkoord gingen. De regering stelde destijds ook een visumplicht in voor Zuid Afrikanen die naar Nederland willen komen. Een olie boycot van het land behaalde net geen meerderheid in het parlement.

Vanuit Amsterdam is een zending medicijnen naar Warschau gestuurd. Door een speciaal daarvoor in het leven geroepen stichting is een collecte voor dit doel in Amsterdam gehouden. De medicijnen voor een Warschaus ziekenhuis zijn nog maar een eerste zending. In Rotterdam is een soortgelijke actie aan de gang, maar dan voor de havensteden Gdansk en Gdynia.

Het Olavklooster in Glanerbrug bij het Enschede wordt het nieuwe hoofdkwartier van de Syrisch orthodoxe kerk in midden Europa. Tot de Syrisch-Orthodoxe kerk behoren de zogenaamde Christen Turken, die veelal illegaal in Nederland verblijven, hopend hier een verblijfsvergunning te krijgen, omdat zij zich in eigen landen voelen vervolgd. Bisschop Julius Cicek zetelt nu nog in Hengelo.

Het Olav klooster dateert uit het eind van de vorige eeuw, toen een rooms katholieke zusterorganisatie het liet bouwen voor missiewerk in Noorwegen.

Vervolg op pag. 15

PERSOVERZICHT

• Met de overeenkomst tussen Ottawa en Alberta aangaande olie prijzen begint de rauwe werkelijkheid van de waarheid tot ons door de dringen. Energie is duur, en we zullen de droomwereld van goedkope benzine en olie zo langzamerhand moeten gaan opgeven. Er waren geen winners, zei Trudeau, geen winners en geen verliezers. Maar ik wil toch maar even opmerken dat wie aandelen in oliemaatschappijen had er beslist niet armer van is geworden. Op de beurs gingen de prijzen van die aandelen als ballonnen de lucht in. Het was wel een mooi gezicht om Trudeau en Lougheed samen een glaasje champagne te zien drinken. Net alsof er geen vuiltje meer aan de lucht was. Ondertussen beraadslagen acht provinciale premiers nog steeds over methodes die ter elfder ure Trudeau's grondwetplannen zouden kunnen torpederen.

• Onrustbarend nieuws kwam van Vancouver waar een onlangs gearresteerde man beschuldigd werd van moord op tenminste negen kinderen.

• De parlementaire heren zijn nog steeds op vakantie en het is een beetje een dooie boel in onze hoofdsteden.

• En over vakantie gesproken: een Amerikaans tijdschrift beschuldigde Reagan van te lange vakanties en te korte werkdagen. Van de weeromstuit vloog de president pardoes terug naar Washington en liet zich kieken in allerlei standen die hevige aktiviteiten uitbeelden. Hoge bomen vangen veel wind, en wie aan de weg timmert heeft veel bekijks!

• In een ziekenhuis te Londen is „mijnheer" Speer overleden. Dat was de vent die de Arbeidsdient uitvond. Velen van u zullen zich dat nog wel herinneren. Ik ben ondergedoken voor die Arbeidsdienst, en dat was het begin van veel volgende ellende. Ik moet eerlijk zeggen dat ik geen hete tranen heb gestort toen ik het overlijdensbericht van Speer vernam. De enige overlevende van die gekketroep is nu Hess die een politieke speelbal is in de Spandau gevangenis in Berlijn.

• Iran is in een staat van burgeroorlog. Zo snel als de vuurpeletons de linkse opstandelingen dood schieten, zo vlug zijn er anderen om de leeg gevallen plaatsen in te nemen. In een bomaanslag kwamen daar de president en de prime minister om het leven. Hun begrafenis draaide uit op een miljoenen demonstratie in de straten van Teheran.

• De militaire expeditie van Zuid Afrika in Angola leverde bewijs voor het feit dat de Russen daar flink zitten te stoken. Het is interessant om te zien dat de Reagan regering nogal afwijkt van het standpunt van Carter die de rassenpolitiek in Zuid Afrika scherp veroordeelde. Reagan is veel meer op Zuid Afrikaanse zijde dan zijn voorganger. In de Veiligheidsraad van de Verenigde Naties blokkeerde Amerika een resolutie die Zuid Afrika zou veroordelen. In de politiek zoals overal kan 't verkeren.

• In de rubriek „de ouwetjes doen het nog best" vermeld ik hier met begeleidend applaus de Canadese piloot van Air Canada die appeleerde tegen zijn gedwongen pensioen op zestig jarige leeftijd. De rechter beslistte dat hij voorlopig mag blijven funktioneren. Ook al was die man dan zestig: hij zag ze toch nog niet vliegen!

• Het is dan weer zover: de dag van de arbeid oftewel Labour Day. Het is hier maar een tamme boel. Al de proletariers gaan vissen. Dat was vroeger anders. Optochten met rooie vlaggen, en vlammende toespraken en eisen voor een vrije zaterdagmiddag. De socialisten van vandaag zijn maar lauwe weerspiegelingen van hun vroegere broeders. Ook dat kan verkeren!

Carl D. Tuyl

Onder Ons

De GKN moet zich aan het Schriftgezag onderwerpen

Geachte redacteur:

De Synode is met haar rapport over de aard van het Schriftgezag niet als een phoenix uit haar as herrezen. De schrijvers hebben zich een muur van woorden opgebouwd waaraan geen doorkomen is. Een vaargeul voor de grote vraagstukken van onze tijd hebben zij niet gegraven.

Wij, kleine luyden, zullen zelf de spade in de grond moeten steken. De bijbel moeten wij bijbel laten en als bijbel lezen. De bijbel is een geschreven brief Gods. Geschreven door Mozes, de profeten en de apostelen. Geschreven door hun leven met God. De bijbel is geestelijk, geen mythe, symbool of leermodel. De slang heeft gesproken en spreekt nog alle dagen.

Wij verstaan, de bijbel als Gods Woord. Naast het verstaan van de bijbel moeten wij plaats laten voor het verstaan van onze tijd. Niet tegen de bijbel of los daarvan, maar in navolging van de bijbel. In navolging van Mozes, de profeten en de apostelen. In navolging van Jezus Christus. Door het geloof. Door het geloof heeft Mozes Israel droogvoets door de Schelfzee geleid; door het geloof hebben de profeten geprofeteerd en door het geloof hebben de apostelen Jezus Christus gepredikt. Door het geloof heeft dr. A. Kuyper ons droogvoets door de zee van het modernisme geleid; door het geloof hebben wij christelijke scholen en een Vrije Universiteit.

Uit bovengenoemde stellingen blijkt duidelijk de aard van het Schriftgezag. De Synode dient ook het Schriftgezag te handhaven; zich aan het Schriftgezag te onderwerpen. (Zie Dordtse Synode van 1618-1619).

R.C. van Wijk,
Rotterdam

Uit Nederland

Vervolg van pag. 14

Toen dit mislukte kwam het in handen van de paters maristen die er tot 1971 hebben gewoond. Daarna is het pension voor buitenlandse werknemers geweest. De laatste vier jaar heef het leeg gestaan.

De benzine in Nederland is opnieuw duurder geworden. Een liter super is met 3,6 cent omhoog gegaan en kost nu 1 gulden 85 per liter en gewone benzine is verhoogd tot een gulden 79 per liter. De prijsverhoging is volgens de toelichting het gevolg van de gestegen dollarkoers en de noteringen op de vrije oliemarkt. De consumentenorganisatie Konsumenten Contakt heeft in een brief aan de minister van economische zaken aangedrongen op een prijsstop voor benzine. De minister zou ook de oliemaatschappijen moeten verbieden vaste prijzen voor te schrijven aan de pomphouders.

De BOVAG, de bond van garagehouders heeft haar verontrusting uitgesproken over de economische gevolgen van de hoge benzineprijs. De mensen gaan bezuinigen, vooral op onderhoud, de autoverkopen lopen terug en dat zal weer veel arbeidsplaatsen kosten.

De belangstelling van Nederlanders voor emigratie is sinds enkele jaren sterk toegenomen. Volgens een onderzoek van het ministerie van sociale zaken is dat maar voor een zeer gering deel te wijten aan de verslechterde werkgelegenheid in Nederland. De belangrijkste drijfveren zijn behoefte aan ruimte en rust, onvrede met het leefklimaat en bezorgdheid om het milieu. Verder ziet men in landen als Canada, Australie en Nieuw-Zeeland betere toekomstmogelijkheden voor de kinderen en ook betere kansen voor het beginnen van een eigen bedrijf. Volgens directeur Westhoff van de Nederlandse Emigratie Dienst is hier geen sprake van een tijdelijk verschijnsel dat weer zal afnemen met het aantrekken van de economie. Hij verwacht dat de grote belangstelling voor emigratie blijvend zal zijn.

En in Zaandam is de stichting Ganesh opgericht, die zich ten dienste stelt voor het welzijn van de ongeveer 100 duizend hindoes die in Nederland wonen. Zij zijn voor het merendeel afkomstig uit Suriname en India. Een van de doelstellingen is het mogelijk maken in Nederland van de rituele lijkverbranding in aanwezigheid van familieleden.

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AANVRAGEN

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Om in aanmerking te komen voor de laatste termijn **moet** u een aanvrage indienen bij het Ministerie van Belastingen. (Ministry of Revenue)

Indien u het Old Age Security Pension ontvangt van de regering, en dus in aanmerking komt, dan zult u deze aanvrage voor toeslag op Eigendomsbelasting ontvangen in de **eerste helft van september 1981**. Zij, die 65 jaar worden tussen nu en december zullen hun aanvragen ontvangen in het begin van 1982.

Bejaarden die niet in aanmerking komen voor Old Age Security uitkeringen maar die voorheen in aanmerking kwamen voor deze toeslag op Eigendomsbelasting zullen ook nu een aanvrage ontvangen.

Het Ministerie van Belastingen zendt alleen aanvragen aan die bejaarden die verwacht worden in aanmerking te komen. Als u geen formulier ontvangen hebt voor 21 september en u vindt dat u er aanspraak op maakt neem dan kosteloos contact op met ons Informatiecentrum.

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Indien u gehuwd bent en samenwoont met uw echtgeno(o)t(e), of indien u woonruimte deelt met iemand die ouder is dan 65 jaar, wordt slechts één toeslag betaald per huishouding.

Indien u uw huis deelt met iemand van 65 jaar of ouder dan wordt de toeslag verdeeld naar gelang huur of eigendomsbelasting is betaald.

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Men zal beginnen met het versturen van de cheques in de tweede helft van oktober.

UITZONDERINGEN

Als u in een verpleeghuis verblijft, in een bejaardentehuis of iets dergelijks dan komt u niet in aanmerking voor de toeslag, tenzij u zelf alle kosten voor uw verzorging betaalt en de inrichting de gemeentelijke- en schoolbelasting.

Als u belasting-vrij woont komt u niet in aanmerking.

Als u echter verhuist naar een belasting-vrij huis of naar een verpleeghuis, bejaardentehuis of iets dergelijks gedurende 1981, dan komt u in aanmerking voor toeslag op eigendomsbelasting gebaseerd op uw kosten voorafgaande aan uw verhuizing.

Als u voorgoed verhuisde naar Ontario in 1981 wordt uw toeslag gebaseerd op de tijd die u in Ontario woonde.

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Deputy Minister

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ON L2R 4L3, (416) 682-8311

THANKS

BOERSMA: Our sincere thanks to our children, relatives and friends for all the flowers, gifts, cards and best wishes on our 25th Wedding Anniversary. Above, all, we thank our Lord for his many blessings throughout all these years.
Dick and Henny Boersma,
R.R.#2, Norval, ON L0P 1K0

BIRTHS

BEIMERS: Once again our home has been blessed with the miracle of life, with the safe arrival of our third child, CHRISTOPHER JOHN, 8 lbs. 6 oz., on June 25, 1981. Proud parents are John and Rita and proud brothers are Jamie and Scott. Fifth grandson for Mr. and Mrs. Jake VanLeur, Ottawa and eighth grandson for Mr. and Mrs. William Beimers, Renfrew.
8 Thatcher Ave., Nepean, ON K2G 1S5

DE JONG: We, John and Nancy, would like to announce the safe arrival of our second precious gift from the Lord, a son, JONATHAN, born July 3, 1981. He is a brother for Pamela. Jonathan is the 2nd grandchild for his proud grandparents, Mr. and Mrs. Arie Geurkink of Iroquois and Mr. and Mrs. Stewart De Jong of Chesterville, ON. 2nd great-grandchild for Mr. and Mrs. Fred Zandbergan and Mr. and Mrs. John Geurkink of Brinston, ON. 5th great-grandchild for Mr. and Mrs. Eelka De Jong of Lacombe, AB and 29th great-grandchild for Mrs. Jannes De Jong of Chesterville, ON.

DYKEMA: "O sing to the Lord a new song, for he has done marvellous things" (Psalm 98:1).
We, Kelvin and Joanne Dykema (nee VanderPlaat) are very thankful to God for the birth of our first child, NATHAN (gift from God) ROBERT VANDERPLAAT. Nathan is the first grandchild for Rev. and Mrs. H. Vander Plaat, Beamsville, ON, 2nd grandchild for Mr. and Mrs. S.A. Dykema, Beamsville, ON. 1st great-grandchild for Mrs. L. Vander Plaat-Booy, The Netherlands and another great-grandchild for Mrs. E. Dykema-Riepma, The Netherlands.
E32 - 18311 - 87 Ave., Edmonton, AB T5T 1M5

ENGELAGE: Fred and Mildred (nee DeVries) thank God, the giver of life, for their second child, a son, MARK FREDERICK, a brother for Bryon, 7 lbs. 13 oz., on July 16, 1981. Third grandchild for Mr. and Mrs. H. DeVries and second for Mr. and Mrs. H. Engelage. Another great-grandchild for Mr. F. Engelage of Oshawa, Mrs. P. De Vries of Brampton, Mrs. P. Vander Ley and Mr. and Mrs. B. Katerberg, both of Drayton, ON.
49 Mitchell Ave., Box #497, Brooklin, ON L0B 1C0.

KOK: With praise and thanks to God, we, Albert and Ann, are pleased to announce the birth of a daughter, SUSAN JUDITH ANNE, born on August 8, 1981. A sister for Dwayne. Proud grandparents are Mr. and Mrs. A. Kok, Jarvis, ON and Mr. and Mrs. J. Van Der Kooi, Picture Butte, AB.
Box #260, Vauxhall, AB

BIRTHS

GILS: "This is the Lord's doing; it is marvellous in our eyes" (Psalm 118:23).
With thanks to the Lord, we, Bert and Yvonne (nee Heeg), are happy to announce the birth of our third child, a daughter, CHRISTINE MARY-ANN, born August 22, 1981. A sister for Janette and Richard. Ninth grandchild for Mr. and Mrs. H. Gils of Georgetown, 29th grandchild for Mr. and Mrs. D. Heeg of Dunnville.
109 Miller Rd., Oakville, ON L6H 1J8

JANSSENS: "Behold children are a gift of the Lord." As grateful parents, we, Tim and Margo gladly announce the arrival of, MARGARET AMANDA, born July 30, 1981. She is the first grandchild for Mr. and Mrs. Hilke Janssens of Thunder Bay, and the first for Mr. and Mrs. William Buys of Beamsville. Another great-grandchild for Mr. and Mrs. P. Hogendoorn of Beamsville, and for Mrs. M. Schelhaas of Holland.
Address: R.R. #1, South Gillies, ON P0T 2V0

MIEDEMA: Brent and Cathy praise the Lord for his precious gift of another daughter, MARLENE PATRICIA, born on June 11, 1981. She is a treasured sister for Cara, Craig and Michael. And another grandchild for Mr. and Mrs. D.B. Miedema of Thunder Bay, ON, and Mr. and Mrs. R. Enter of Rexdale, ON.
106 Churchill Dr., Cambridge, ON N1S 3V2

MOESKER: We, John and Grace, thank the Lord for entrusting to us yet another child, a daughter, TANYA DANIELLE, born August 4, 1981. A sister for Jason, and Derek. 5th grandchild for Mr. and Mrs. John Streutker and 7th grandchild for Mr. and Mrs. Lloyd Moesker.
R.R.#5, Woodstock, ON N4S 7V9

PRINS: Gerry and Trudy thank God for his precious gift of another child, a daughter, LEANNE MARIE, born August 19, 1981, 8 lbs. 5 oz. A sister for Brian and Sandra. She is the 3rd grandchild for Mr. and Mrs. J. Prins, of R.R.#1, Troy, ON. 4th grandchild for Mr. and Mrs. J. Voortman, Ancaster, ON. Great grandparents, Mrs. C. Mantel of Millgrove, ON, Mr. and Mrs. J. Bortomen Sr. of R.R. #2, Hamilton, ON

SLOMP: Karl and Linda (nee Boskers) thank the Lord for the precious gift of another child, a daughter, SANDRA MICHELLE, born August 5, 1981. A sister for David. She is the 20th grandchild of Mr. and Mrs. Klaas Boskers of Clive, AB and the 4th grandchild of Mr. and Mrs. John Slomp Sr. of Brooks, AB. She is also another great-grandchild of Mrs. K. Visser of Taber, AB and of Mrs. G. Pouw-Neumann of The Netherlands.
General Delivery, Brooks, AB T0J 0J0

STRAATSMA: God has given us, Andy and Nellie, the desire of our hearts, by entrusting to our care our first child, PETER CHRISTOPHER, 7 lbs. 14 oz., on August 11, 1981. Proud grandparents are Rev. and Mrs. H.R. DeBolster of Burlington and Mr. and Mrs. P. Straatsma of Brampton. Great-grandparents are Mr. and Mrs. J. Sikkema and Mr. A. Straatsma of Brampton.
Home address: 36 Arran Dr., Apt. #106, St. Catharines, ON L2N 6X5

STRIKWERDA: With thanks to God, we, Audrey and Jack, wish to announce the safe arrival of our first born son, named; KURTIS ANDREW, weighing 7 lbs. 10½ oz., on August 22, 1981. Proud grandparents are: Mr. and Mrs. A. DeWitt, Orono and Mr. and Mrs. J. Strikwerda, Bowmanville. Great-grandparents are Mevr. W. Petri and Mevr. S. Strikwerda, both from Holland, and Mr. J. Semplonius, Bowmanville.
Home address: Box 540, Chesley, ON

BIRTHS

VANDERWIER: Praise God for his covenant faithfulness! We thank him for enriching our lives with the birth of a healthy baby girl whom we have named, KAREN DORTHEA. She was born on June 29, 1981 and is a welcome sister to Mark and Darrick. Her happy parents are Howard and Jacquie, R.R. #2, Smithville. Sharing in our joy are her grandparents; Uitze and Gepke Vanderwier, Smithville and Bill and Dorothy Veenhof, St. Catharines, and her great-grandparents; Mr. and Mrs. Wm. F. Veenhof, St. Catharines and Mr. and Mrs. A. Spoelstra, The Netherlands.

MARRIAGES

DEGIER-GROENEWEG: Mr. and Mrs. Case DeGier of Woodstock and Mr. and Mrs. Bas Groeneweg of St. Thomas, announce the wedding of their children, MARJORIE and BAS. The wedding will take place, the Lord willing, on Friday, September 25, 1981, at 7:30 p.m. in Covenant Chr. Ref. Church, Woodstock. Rev. Los officiating.
Future address: R.R. #1, St. Thomas, ON N5P 3S5

DEKKER-KRUISSELBRINK: "And over all these virtues put on love, which binds them altogether in perfect unity" (Colossians 3:14).
We, MARGRIET LUCY and JOHN WALTER, together with our parents, Mr. and Mrs. Jacob Dekker of Smithville and Mr. and Mrs. Bernard Kruisselbrink of Guelph, are proud to announce our forthcoming marriage. This celebration of new life together will take place, the Lord willing, at 3 p.m. on Saturday, September 19, 1981. Rev. Hellinga officiating.
Future address: 17 Crimea St., Guelph, ON N1H 2Y5

LEMSTRA-BAELDE: Mr. and Mrs. John Lemstra of Grimsby, ON and Mr. and Mrs. Isaac J. Baelde of Mossley, ON, are pleased to announce the marriage of their children, SHIRLEY ANN to PETER, on Saturday, September 26, 1981 at 3:00 p.m., D.V., in the Mountainview Chr. Ref. Church of Grimsby, ON. Rev. J.W. VanWeelden officiating.
Future address: P.O. Box 1812, St. Marys, ON N0M 2V0

VANDERSCHEE-VANWYNGAARDEN: With thanks to God, Mr. and Mrs. Wyn VanderSchee and Mrs. Teunis Vanwyngaarden and the late Mr. Vanwyngaarden, are pleased to announce the marriage of their children, LOUISE and TONY. The ceremony took place on Saturday, August 8, 1981 in the First. Chr. Ref. Church, Brantford, ON. Rev. Poelman officiated.
New address: 38 Dawson Rd., Apt. #109, Guelph, ON.

VAN HARTEN-DEJONG: Mr. and Mrs. Ralph Van Harten, are happy to announce the forthcoming marriage of their daughter, BRENDA HELENA to IVAN DEJONG, son of Mr. Ben DeJong. The ceremony will take place, the Lord willing, on Saturday, September 12, 1981 at 4:00 p.m., in the United Church, Port Perry, ON. Rev. J. Geuzebroek officiating.
Future address: Nestleton, ON L0B 1L0

VELDSTRA-BILLIALD: Mr. and Mrs. Itske Veldstra, are happy to announce the forthcoming marriage of their daughter, IRENE to THOMAS, son of Mr. and Mrs. Roy Billiald. The ceremony will take place, the Lord willing, on Saturday, September 12, 1981 at 3:00 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton. Rev. R.J. Sikkema officiating.
Future address: 24 Malton Dr., Hamilton, ON L9B 1E7

MARRIAGES

VAN HUIZEN-TJOOITINK: We, Mr. and Mrs. J.G. Van Huizen, like to share our happiness in the marriage of our daughter, JOANNE to ANDREW JOHN TJOOITINK, son of Mr. and Mrs. D. Bylsma, St. Catharines, ON.
"Rejoice in the Lord always; Again I will say Rejoice" as they begin their life together, with a love whose source is in the heart of God. The ceremony will take place, the Lord willing, on Saturday, September 19, 1981 at 6 o'clock p.m. at Trinity Chr. Ref. Church, 99 Scott Street, St. Catharines, ON. Rev. Ray J. Sikkema, of the Mount Hamilton Chr. Ref. Church, Hamilton, officiating.
Future address: Box 105, 114 John Street, Beamsville, ON

WOODWARDS-GEERLINKS: Mr. and Mrs. Gordon Woodwards and Mr. and Mrs. Harm Geerlinks, are happy to announce the forthcoming marriage of their children, DEB and HUMPHREY. The ceremony will take place, the Lord willing, on September 19, 1981 at 2 o'clock in the Riverside Chr. Ref. Church of Wellandport, ON. Rev. H. Katerberg officiating.
Future address: 1168 Maple Street, Fenwick, ON

ANNIVERSARIES

1941 September 18 1981
With great joy and thankfulness to our God, we are happy to announce the 40th Wedding Anniversary of our parents,

MARTINUS and JAATJE BOONSTRA
(nee Ten Kate)

May the Lord continue to bless them with many more years together in health and happiness.
Jack & Margaret Boonstra — Brampton
Martha & Herman Buitenhuis — Rockwood
Betty & Bill De Haan — New Hamburg
Sally & Terry Irwin — Inglewood
Grace Rutledge — Inglewood
Peter & Ingrid Boonstra — Bridgenorth
and 19 grandchildren
Home address: Box #147, 280 Main St., Palmerston, ON

1941 September 19 1981
With joy and thankfulness, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

THEUN and LENA DRAGSTRA
(nee De Ruyter)

Congratulations Mom and Dad and many more years together in love and happiness.
Bill & Rena Kolkman; Helen, Robert, Stephen — Londesborough, ON
John Dragstra — Goderich, ON
Bill & Martha Herriot; Katrina, John — Terrace, BC
Friends and relatives are invited to celebrate with us at the Londesborough Hall from 8 till 11 p.m. on Saturday, September 19, 1981.
Home address: R.R.#2, Goderich, ON N7A 3X8

1956 September 15 1981
With gratitude to our heavenly Father, we, the children of,

MEINDERT and ENGA FRANKRUYTER
(nee Hooyenga)

are happy to announce the 25th Wedding Anniversary of our parents.
"In all thy ways acknowledge him and he shall direct thy path" (Proverbs 3:6).
We pray that the Lord will continue to bless them for many more years to come.
John
Robert & Harriet
Agnes
Fred
Jim
Home address: R.R. #10, Brampton, ON L6V 3N2

ANNIVERSARIES

Neede West Montrose
1931 50 1981
"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).
With joy and thankfulness to the Lord, we hope to celebrate, D.V., with our parents, grandparents and great-grandparents,

ROELOF and BERENDINA JOH. DE VRIES
(nee Baten)

on September 26, 1981, the occasion of their Golden Wedding Anniversary. It is our prayer that God may continue to bless and keep them through the years to come.
Congratulations and love from your children:
Aleida & Johan Kruisselbrink — Fergus, ON
Frans & Aartje de Vries — Beaverton, ON
Jan & Mientje de Vries — Tavistock, ON
Froukje & Be Drenth — Kitchener, ON
Johan & Gina de Vries — Auburn, ON
Roelof & Velva de Vries — Hamilton, ON
Dinant & Mary de Vries — Stratford, ON
Dick & Susan de Vries — Cambridge, ON
Andries & Lucy de Vries — Goderich, ON
Gerrit & Gloria de Vries — Edmonton, AB
41 grandchildren and 4 great-grandchildren
Open house will be held in the Ref. Church of Guelph, Speedvale Ave., from 2 to 5 p.m. Best wishes only.
Home address: R.R.#1, West Montrose, ON

1946 September 17 1981
With joy and thankfulness to God, we rejoice with our dear parents and grandparents,

RALPH and FRANCES DE BOER
(nee Hoiting)

on their 35th Wedding Anniversary. We pray for God's continued care and blessing and that he will give them many more happy years together.
Their thankful children:
John & Effie Vanderkolk; Marsha — Caister Centre
William & Geraldine De Boer; David, Paul, Heather — Caledonia
Harry & Anita De Boer; Kevin, Daryl — Hagersville
Tom & Rita VanHardeveld; Eric — Grimsby
Ben & Helen De Boer — Binbrook
John & Tena Wikkerink; Daniel — Hagersville
Ralph — at home
Also celebrating with us from Holland is M. Hoiting.
Open house reception will be held on Friday, September 18, 1981 at 8:00 p.m. in the Maranatha Chr. Ref. Church of York.
Home address: R.R. #3, Hagersville, ON N0A 1H0

September 26, 1981
Calgary, AB
Ferwerd Deventer
With thankfulness to our Lord, we announce the 30th Wedding Anniversary of our parents,

SAM and WIETSKE DE WALLE
(nee Ten Cate)

"[Jesus] looked up and said ..., 'I must stay at your house today' " (Luke 19:56).
May God continue to bless and keep them in the years ahead.
With our love:
Ed & Sarah; Leah, Fraser — Terrace, BC
Frank & Anne — Lethbridge, AB
Joanna — Calgary, AB
Home address: 5308 Thorndale Rd., Calgary, AB T2K 3E2

Classified Advertising

ANNIVERSARIES

1956 September 22 1981
Brampton, ON

With joy and thankfulness in our hearts to God, we are happy to announce the 25th Wedding Anniversary of our dear parents,

STEVE and ALICE HOORNTJE
(nee Tiesma)

We thank the Lord for them and it is our prayer that he will continue to guide and bless them in the years to come.
With love from your children:
Yvonne; David — St. Catharines, ON
Annette & Len Dykstra — Edmonton, AB
Louise — Thunder Bay, ON
Sheila — at home
Home address: 71 Watson Cr., Brampton, ON L6W 1E5

1941 1981
On Friday, September 25, 1981, D.V., we hope to celebrate with our parents and grandparents,

PETER and GERTRUDE HOUTMAN
(nee VanderGenugten)

their 40th Wedding Anniversary. We thank God for his faithfulness and love shown to all of us during these years, and we pray that he will continue to bless them and us in the years to come.
Harry & Tine Houtman — Toronto
Joe & Cherie Houtman — Calgary
John & Linda Houtman — Morris, MB
Margaret & Gordon Hiebert — Sardis, BC
Bill & Loretta Houtman — Calgary
and 10 grandchildren
Home address: Box 899, Three Hills, AB T0M 2A0

1956 July 13 1981
Monte Alegre Jarvis, ON
On July 13, 1981 we hope, D.V., to celebrate with our parents,

REINDER and MARIE JACOBI
(nee Beijes)

their 25th Wedding Anniversary. With thanks to God who has blessed them in the past, we pray that he will continue to keep them in his Fatherly care.
Their thankful children:
Hilda — Jarvis, ON
Gerda — Grande Prairie, AB
Rene — Jarvis, ON
Ben — Chilliwack, BC
Marcel — Jarvis, ON
R.R. #1, Jarvis, ON N0A 1J0

1956 September 21 1981
With praise and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

STEWART and JANNY KLAZINGA
(nee Venhuizen)

May God's grace see you through many more years of love and happiness.
With love from all of us:
Diane & George Kok; Allan — Milverton
John & Brenda (engaged)
Robert & Audrey (engaged)
Sidney
Evelyn
Stewart
Randy
Home address: R.R.#1, Forest, ON N0N 1J0

1946 September 26 1981
Nieuweschans Wyoming
"O give thanks to the Lord, for he is good, for his steadfast love endures forever" (Psalm 136:1).
With thanksgiving to the Lord, we wish to announce the 35th Wedding Anniversary of our parents,

PETER and ALYCE LOERTS
(nee Leystra)

We pray that God will give them many more years of happiness.
With congratulations and love:
Dave & Audrey Core
Sharon
Jennifer
There will be an open house, Saturday, September 26, from 7 - 9 p.m. at their house.
Home address: R.R. #1, Wyoming, ON

ANNIVERSARIES

1956 September 21 1981
Drayton, ON

"They shall call upon my name because they know me, I shall show them my salvation" (Psalm 91: 14, 15, 16), their wedding text.
With joy and thanksgiving to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

HILBERT and DINY RUMPH
(nee Drost)

May the Lord bless them and keep them in his care for many years to come.
With love and congratulations from their children;
Alfred — at home
Jacqueline — Dordt College
Bernice — at home
Nancy — at home
Arnold — at home
Reception on September 21, 1981 at 8:30 p.m. in the Moorefield Community Centre.
Home address: P.O. Box #4, Drayton, ON N0G 1P0

1956 September 14 1981
"Great is the Lord and greatly to be praised."
We are happy to announce the 25th Wedding Anniversary of our dear parents,

MURRAY and DOREEN SIERTSEMA
(nee Dykstra)

May the Lord continue to bless them and give them many more happy years together.
Bert & Betty Ann Postma (girlfriend)
Michael & Deb Siertsema — Guelph
Stephen
Anita
Yolanda
Open house will be held on September 25, 1981 at the Blyth Community Centre, from 8 to 10 p.m.
Home address: R.R. #2, Blyth, ON N0M 1H0

1956 October 18 1981
Rocky Mountain House, Surrey, AB BC
We praise the Lord with much joy and thankfulness, that he has blessed our parents with 25 years together in marriage.

JOHN and JEAN VANDENBRINK
(nee Brouwer)

We, their children, hope and pray that the Lord will continue to bless their years together as they abide in him always.
Thanks, Mom and Dad, for being a blessing to us.
Love and congratulations from your children:
Ed & Linda Kraay: Jesse, Reuban — Blackfalds, AB
Joanne — Neerlandia, AB
Hank
Carolyn
Renee
Dwayne
Home address: 15996 - 101 A Ave., Surrey, BC V3R 1K3

Brampton, ON St. Catharines, ON
1956 September 8 1981
With thanks and praise to the Lord, we wish to announce the 25th Wedding Anniversary of,

ROEL and ANNIE WYMENGA
(nee Hoorntje)

We pray that the Lord will bless them and keep them in his care.
Congratulations from:
Father: H. Hoorntje — Appingedam, Neth.
Brothers and sisters:
Berend & Teupke Hoorntje — Hoogezand, Neth.
Reind v.d. Eide — Bierum, Neth.
Sieds & Siemie Tiesma — Glen Williams, ON
Roelfina Boonstra — Gorrie, ON
Steven & Alie Hoorntje — Brampton, ON
Hendrik & Atie Hoorntje — Mississuaga, ON
Home address: 614 Lake St. N., Apt. #403, St. Catharines, ON L2N 6P6

ANNIVERSARIES

Hoofddorp, Oshawa,
Holland ON
1941 September 24 1981
Joshua 24:15b
With joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

MARIUS and JANE
VANDEN HEUVEL
(nee Millenaar)

We pray that the Lord who has given you these remarkable 40 years together, will give you many more, enabling you to continue to glorify God with one voice.
Love from all your children and grandchildren:
Bert & Pat Vanden Heuvel; David, Heather, John D., Heidi — Port Perry
Jan & Maryanne Vanden Heuvel; Garry, Jacqui — Oshawa
John & Rita Vanden Heuvel — Switzerland
Margaret & Andy Hiemstra; Michelle, Stephen — Port Perry
Home address: 777 Terrace Dr., Apt. #117, Oshawa, ON L1G 2Z3

1931 September 25 1981
Drachten Hamilton
Revelations 3:20-22
With joy, and thankfulness to our heavenly Father, we are happy to celebrate with our parents and grandparents,

PIETER and ANNA VEENSTRA
(nee Frieswyk)

their 50th Wedding Anniversary.
Congratulations Mom and Dad, and many more years together in love and happiness.
Richard & Alice Veenstra; Peter & Janice, Sidney & Brenda, Annette & Ron (Fiance) — Hamilton
Clarence & Lynda Veenstra; Theresa, Peter, Anita — Veenendaal, Holland
Alice & Brian Van Der Lugt; Brenda, Patti, Andrew, Darrin — Ancaster, ON
Bonnie & John Vander Stoep; Kristen, Kenny — Millgrove, ON
Friends and relatives are invited to celebrate with us at an open house, held from 2 - 5 p.m. on Saturday, September 26, 1981 at the Mount Hamilton Chr. Ref. Church, 1363 Upper Wellington St., Hamilton, ON.
Home address: 772 Garth St., Hamilton, ON L9G 4K4

OBITUARIES

On Sunday, July 19, 1981, our Lord took unto himself, after a short illness, our beloved wife, mother, and grandmother,

EVELYN BOLHUIS

at the age of 81 years.
Psalm 23
Sadly missed by her husband Fred Bolhuis
children and grandchildren:
Edna & Pete Buma; Irene & George, Diane & Brian, David — Whitby, ON
Jan & Flos Bolhuis; Bob, Sherrie, Mark — Ann Arbour, MI
Cora Lootsma; Deborah, Ron, Fred — Oshawa, ON
Jennie & Andy Mast; Rick, Ellie, Fred — Brampton, ON
Irene & Wayne McMillan; Pattie, Susie, Todd, Michelle — Oshawa, ON
The funeral took place on Tuesday, July 21, 1981 in Oshawa. Rev. J. VanHarmelen officiated.
Home address: 7900 McLaughlin Rd. S., Apt. #308, Brampton, ON

Op 4 augustus jl. overleed plotseling ons aller vriend en medelid,

ALBERT FLEDDERUS

op de leeftijd van 79 jaar.
Wij bidden dat de Here de familie mag troosten bij het heengaan van hun vader wetende dat hij mag zingen, wat hij zo graag deed, voor de troon van God.
Namens de Golden Age Club,
Wellandport, ON

OBITUARIES

On Sunday, August 30, 1981, the Lord took to his eternal home, after a brief illness, our dearly loved son and brother,

JEFFREY ALAN

at the age of 13.
His special needs were our special blessings.
"He who was seated on the throne said, 'I am making everything new!' " (Revelations 21:5).
Henk & Inge Ensing (Klapwijk)
Richard
David
Steven
49 Albert St., Guelph, ON N1G 1C7

In his wisdom, the Lord took to himself, our beloved grandson and nephew,

JEFFREY ALAN ENSING

at the age of 13.
Mr. & Mrs. L. Klapwijk — Elora, ON
Dick & Marilyn — Ladner, BC
Ray — Fort MacMurray, AB
Pete & Clara — Elora, ON
John & Joan — Elora, ON
Mary & Harry — Cambridge, ON
Neil & Ria — Guelph, ON
Harry & Teresa — Guelph, ON
Andy & Ruth — Cambridge, ON
Jack & Hieke — Fergus, ON
Ed — Elora, ON
and all his cousins
Job 1:21 b
August 30, 1981
Elora, ON

The J.O.Y. Society of the First Lethbridge Chr. Ref. Church, extends their deepest sympathy to Hennie and Gordie Korver in the sudden loss of their son,

PAUL KORVER

„Daarboven juicht een grote schaar van kinderen voor God's troon."

"The Lord is holy in all his work" (Psalm 145:17b).
On August 20, 1981, our Lord, in his infinite wisdom, took to himself our very beloved husband, father and grandfather,

RALPH STEVENS

in his 58th year.
Sadly missed by:
his wife, Hennie Stevens (nee Streutker)
Henry & Jacquie Stevens; Stacey, Tricia — Stouffville
Nick & Elaine Stevens; Jeremy, Julie, Jennifer — Port Perry
Fred & Evelyn Stevens; Karen, Cindy, Brenda — Ottawa
Ralph & Grace Sikkema; Jolene, Lisa — Cochrane
Hilco & Joyce Stevens; Jason — Drayton
John — at home
Bert — at home
The Lord who has led us in the past, is our comfort now, and strength for the future.
Home address: R.R. #2, Drayton, ON N0G 1P0

On August 20, 1981, our dear brother-in-law,

RALPH STEVENS

passed into glory.
"And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28).
May the Lord strengthen our sister Hennie and her children.
John & Tolly Streutker
Annie & Frank Balkema
Arend & Hennie Streutker
nieces and nephews

After a lengthy illness it pleased the Lord to take unto himself his child,

GERRIT VAN DER VELDE

at the age of 76.
John 14:2 and 3
Beloved husband of: Antje Sikma and loving father of Nellie and Wilfred.
August 31, 1981,
634 Bayshore Blvd., Burlington
Hij is verlost, God heeft hem weggedaan.

OBITUARIES

We, the Ladies of the Chr. Ref. Churches of District Guelph, express our deepest sympathy to our vice-president, Mrs. Hennie Stevens and family of Drayton, ON, with the passing away of their husband and father,

MR. R. STEVENS

May our heavenly Father comfort you for "Earth has no sorrows that heaven cannot heal" (Ps. Hymn 458).
Mrs. H. Brouwer, president
Mrs. F. Roorda, secretary

The Consistory and Congregation of the Strathroy East Chr. Ref. Church wish to extend their sincere Christian sympathy to their pastor, Rev. Johan Tangelder, and family in the death of his father,

MR. B. TANGELDER

of Oshawa.
May God's rich promises be their source of comfort.

On Friday, August 21, 1981, at the age of 48, the Lord took away our dearly beloved son, brother and brother-in-law,

EDSKO

beloved husband of Francine Miljour.
The Lord is our comfort and trust.
His mother, brothers and sisters:
Joanna H. Ufkes (nee Van Groenenbergh) — Brampton, ON
Ann & Cor deGroot — Brampton, ON
Johannes & Anneke Ufkes (nee Hekman)
Hank & Carol Ufkes (nee Straatsma) — Erin, ON
Mary & Tony Koning — Kelowna, BC
Ricky Linda Mulder — Brampton, ON
Pete & Marilyn Ufkes (nee Straatsma) — Kelowna, BC

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St. Catharines, 21 augustus, 1981,
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Mr. and Mrs. W. De Vries

On August 31, 1981, the Lord took unto himself, our dear brother and brother-in-law,

GEORGE (Gerrit)

at the age of 76.
On September 4, 1981, we were saddened again by the death of our brother and brother-in-law

EDWARD (Ebbel)

at the age of 78.
Ephesians 2:8
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Mrs. G. Slager-VanderVelde — Netherlands
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September, 1981
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Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

MINISTER NEEDED

CALGARY: The dynamic ministry of First Chr. Ref. Church in Calgary, Alberta, is in need of a **team pastor.** Our new pastor will provide assistance in pastoral care, counselling and preaching (one sermon per week). He will enjoy working in a team setting in a very diverse congregation. If you believe that God may be calling you to this kind of a ministry, please contact: Mrs. Jeanette Van Boven, Secretary, Pastoral Search Committee, 5931 Londonderry Cres. S.W., Calgary, AB T3E 5X7, (403) 249-2602.

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EVENTS

Computer produces NIV Concordance

What might otherwise have taken a lifetime now took only about 240 hours of computer time. Thanks to modern computer technology, the Zondervan Corporation has introduced a complete computer-written concordance to the New International Version of the Bible. *The NIV Complete Concordance* (1,039 pages plus appendix) alphabetically lists 12,800 principal words in the Bible and a total of 259,947 phrases in which those words are used.

This is the first time that a computer has been used in the production of a biblical concordance. The idea for such a Bible study help arose about two years ago in the minds of Edward W. Goodrick and John R. Kohlenberger III, of the Multnomah School of the Bible in Portland, Oregon. Control Data Corporation, headquartered in Minneapolis, Minnesota, did the work on a Cyber/75 computer in its Portland office.

One immediate advantage in producing the concordance was that the NIV Bible was already on magnetic tape. The computer selected the key words to be included in the concordance, picked the phrases in which they occurred and was even programmed to do cross references. Once the magnetic tape for the concordance had been prepared, it took a typesetting computer just nine and a half hours to put the 10.5 million characters of the concordance into type.

GKN report on Biblical authority available

A 128-page report on the nature of biblical authority by the Commission for Church and Theology of the Gereformeerde Kerken in Nederland (GKN) has been published in both the Dutch and English language.

The report is entitled, "God met ons" in Dutch and "God With Us — on the Nature of Biblical Authority" in English.

It is a controversial report for which the GKN takes responsibility, referring to the report as a "clear and confessionally responsible exposition of the way in which the Scripture wants to be understood so that we can hear what the Word of God has to say to us." The report will be on the agenda for the 1984 meeting of the Reformed Ecumenical Synod when it meets in the United States.

Copies of the English version are available from the RES Secretariat, 1677 Gentian Drive SE, Grand Rapids, MI 49508, at $3 plus 50 cents postage. The Dutch report is available for 5 Dutch fl. each from Kerkinformatie, Diensten centrum, Leusden, 3830 AE, The Netherlands.

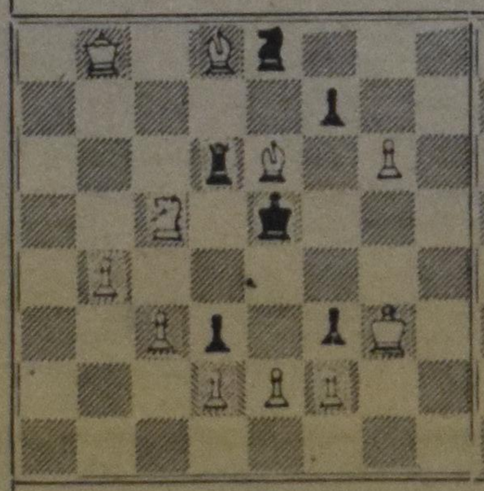
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#886
A.I. Yaroslavtzev,
Russia, 1952

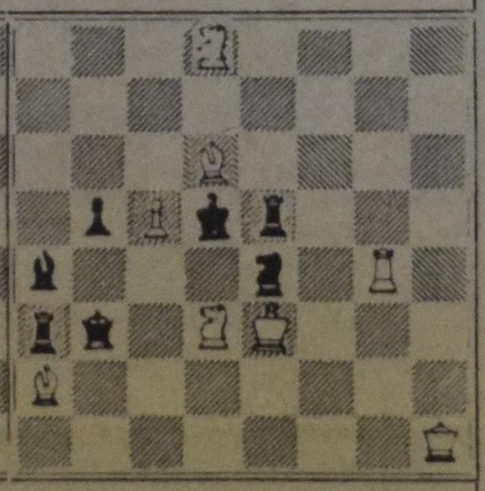
6



11
3-mover 3 pts.

#887
J. Szoghy,
Hungary, 1934

7



9
2-mover 2 pts.

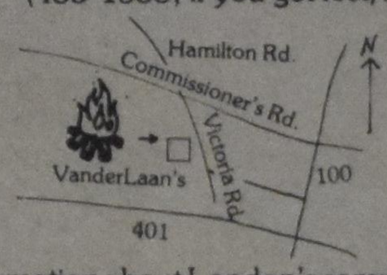
Notes:

1. The "theme" or main idea of each problem is not obstructed by many miscellaneous variations. The theme shown in #887 even bears the author's name.
2. Please give the key, threat, if any and all variations for #886, and the key and threat, if any for #887.
3. The deadline for the September problems, #884-887 is October 20 for those in Ontario, October 25 for all others, except for those in B.C. who have till October 30 to send in the solutions.

LONDON STUDENTS!

at Western University and Fanshaw College

The annual "Western Social" will be held on
FRIDAY, SEPTEMBER 18, at **8 p.m.**
Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home (455-1333, if you get lost).



For more information about London's campus ministry, contact Pastor Peter Slofstra, U.W.O. chaplain, 1035 Brough St., London. (438-1242).

CALENDAR of EVENTS

Ontario

Sept. 13	The Guelph and Waterloo Christian Reformed churches will again have their traditional welcome worship services for all new and returning students. Both congregations are committed to campus ministry. In Waterloo the lunch and orientation meeting follows the morning service at 10:30 a.m. In Guelph this will be after the afternoon service at 5:00 p.m.
Sept. 19	24th Annual Christian Reformed Sundayschool Convention at the Meadowvale Community Church in Mississauga, ON. Registration at 9:00 a.m.
Sept. 19	Back to God Hour rally at 8:00 p.m. in Mohawk College, Hamilton. Guest speaker is Rev. B. Madany, radio minister to the Arabic world; also featuring 'The Ambassadors' male choir.
Sept. 26	Ed Vanderkloet will speak on the topic of "CLAC Present and Future" at CLAC's Ontario Fall Rally; 10:00 a.m. at Toronto District Christian High School in Woodbridge.
Oct. 16, 17	**Committee for Justice and Liberty:** Annual Meeting. Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Leddy and Leslie K. Tarr. Cost: $1.50 (free for CJL members). Oct. 17, 9:30 a.m. - 4:00 p.m., workshops, discussion, luncheon, business meeting. $5.00 for members, $7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.
Oct. 17	Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., Toronto, 10 a.m. - 9 p.m.
Oct. 31	Inaugural service of Rev. H.R. De Bolster, President of Redeemer College, 1 p.m., Centenary United Church, Main and James Streets, Hamilton, ON.
Nov. 6 & 7	AACS 25th Anniversary, Toronto celebrations.
Nov. 9	Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
Nov. 9-10	Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
Nov. 10-12	Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.

AACS Anniversary

Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.

Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.

Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

Miscellaneous

Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Sept.18	Wed.Sept.16	Fri.Sept.11-10a.m.	Thurs.Sept.10-10a.m.
Fri.Sept.25	Wed.Sept.23	Fri.Sept.18-10a.m.	Thurs.Sept.17-10a.m.
Fri.Oct.2	Wed.Sept.30	Fri.Sept.25-10a.m.	Thurs.Sept.24-10a.m.

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15 sep. - 19 okt.

Christelijke kunstavonden, waar Nel Benschop haar prachtige gedichten declameert en muziek en zang op veleril instrumenten ter afwisseling ten gehore zullen worden gebracht, zijn voorlopig de volgende:

18 sep. — **BURLINGTON:** Burlington Chr. Ref. Church, (Maranatha Homes ook tegenwoordig)
19 sep. — **ACTON:** Bethel Chr. Ref. Church
20 sep. — **DUNNVILLE:** Bethel Chr. Ref. Church
22 sep. — **BRAMPTON:** Second Chr. Ref. Church (Trinity Towers ook tegenwoordig)
24 sep. — **BOWMANVILLE:** Maranatha Chr. Ref. Church
25 sep. — **GRIMSBY:** Maranatha Chr. Ref. Church (Shalom Manor ook tegenwoordig)
29 sep. — **ST. CATHARINES:** Maranatha Chr. Ref. Church (Sunset Homes ook tegenwoordig)
30 sep. — **AYLMER:** Aylmer Chr. Ref. Church
2 okt. — **WOODSTOCK:** Maranatha Chr. Ref. Church
3 okt. — **TORONTO:** Second Chr. Ref. Church
5 okt. — Nel Benschop vliegt naar Alberta, waar avonden zijn georganizeerd. En een week daarna naar Vancouver, waar zij in Richmond en andere plaatsen zal optreden.

Bezoek deze avonden en wordt gesterkt door de talenten die God deze dame heeft gegeven om zijn Woord — de Bijbel — op deze manier te vertolken en door te geven.

Aanvangstijd: 8:00 p.m.

Books

Missions

New ways to approach Muslims

New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization, by Phil Parshall; Baker Book House, Grand Rapids, MI; G.R. Welch Company Ltd., Burlington, ON; pb, 278 pp.; $7.15. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Should Muslim converts call themselves "followers of Isa" instead of Christians? How does a missionary reach a Temne Muslim in Sierra Leone, whose house has symbols of three religions on the lintel of the doorway: at the top is printed a Temne Christian text; underneath, a cloth on which is tied a metal symbol; and beneath that, a paper printed with Islam texts? What about the lifestyle of the missionary? Even the most pitiable, poverty-stricken, new missionary appears quite wealthy to the national Christians of most Third World nations. How does a missionary adapt to the culture and language of the country in which he works?

Dr. Parshall raises provocative issues as he struggles with the two major problems confronting anyone who endeavours to communicate the gospel to Muslims. First, there has been the failure to separate the kernel of the gospel from the cultural shell in which it is brought. Second, the gospel can become so accommodated to the values, thought patterns and cultural forces of Muslim society that it is turned into "another gospel."

Dr. Parshall's eighteen year missionary experience in the Muslim world has made him impatient with traditional approaches, which have too often proved ineffective in bringing Muslims to Christ. Now we must be ready to experiment with forms of cultural adaptation, which are both biblical and workable in presenting the gospel to the Muslims. The gospel of Christ must be attractively proclaimed within the context of any given people. As the missionary experiments, he must remember that there is no ultimate methodology, but only an ultimate message. Be willing to change tactics, have an open mind, set aside pride and avoid paternalism!

The author focuses on popular Islam. The orthodox Muslims in a rural area are the author's target group in a predominantly Islam country. The book also cites illustrations of ministries among Muslims around the world.

Dr. Parshall gives a well-informed insight into the Muslim world and life view. He states that the Muslims world view is broadly uniform in the midst of ethnic, linguistic, geographical, and cultural diversity. A whole chapter is devoted to comparing the western Christian view with Old Testament and Muslim world views. This chapter alone makes the book a must for anyone interested in broadening his understanding of the Muslim world.

Unnecessary cultural trappings must be removed. But may we resort to pragmatism in our attempt to adapt the gospel message? Parshall advocates circumcision for all male children as an important part of identification for the convert's children to have with Muslims. He wonders whether the convert church would not function best with maximum autonomy for each congregation, without administrative structures and a leadership hierarchy. This model would parallel fairly closely to that of the Mosque. As proposals are made, little scripture support is given.

New Paths in Muslim Evangelism should be read not only by every prospective missionary, it is also good reading for evangelism committees as they search for ways to adapt the gospel message in their respective communities. A fine and sensitive work!

Faith

Prayer aids

You. Prayers for beginners and those who have forgotten how, by Mark Link; Argus Communications, Niles, IL, 1978; PMB Industries, Scarborough, ON; pb., 156 pp.; $3.75. Reviewed by Dr. Remkes Kooistra, University Chaplain, Waterloo, ON.

Mark Link, well-known in Roman Catholic circles and a best-selling author wrote *You*, as a guideline on meditation and prayer. It is intended to help individuals in learning how to pray, groups in a program of sharing, and teachers as a method for teaching prayer.

In a series of meditations and experiments covering seven weeks we learn a lot about prayer. Link wants the praying person to choose a place, a time, a posture and a mood for prayer. Seeing how much Reformed people make prayer a matter of dull routine and how little the art of meditation is known among us, we may do well to listen carefully to Link.

I am impressed by the amount and quality of relevant material he has brought together. In an Appendix he gives teachers a spiritual direction program. It might be very worthwhile to try this program in one of our Christian high schools. I also recommend *You* for individual use and meditation.

Agriculture

Stewardship of the land

Farming the Lord's Land, edited by Charles P. Lutz; Augsburg Publishing House, Minneapolis, MN, 1980; pb, 199 pp. Reviewed by Jenny Oldengarm, Harriston, ON

This book is a collection of ten essays about the structure of agriculture in the United States. The main theme throughout the book is the relationship between people and the land. General consensus of the contributors is that many of the difficulties in which we find ourselves agriculturally could be avoided if it would be recognized that the purpose in life is to serve God and to care for his creation.

Farming focusses on the American situation and the data is specific to the U.S.A. However, the underlying principles are equally relevant to any person on the globe. Land is a gift from God, to be cared for in a responsible and stewardly way for the benefit of all of mankind.

There is a call for a return to the basic, family farm type of operation; for example, more labour intensive (as opposed to capital intensive) farming to decrease costly and scarce energy requirements and a return to crop rotation to reduce soil erosion. Large farm operations are not necessarily the most efficient both in terms of productivity and quality of life.

The book is divided into ten chapters, each dealing with a specific farming area, such as "Family Farming," "The Land," "Managing the Land and Water," "Energy and Use of Chemicals." At the end of each chapter, discussion questions give opportunity to pursue any one area in depth. There is a comprehensive resource list at the end of the book.

This book is well worth reading for both rural and urban folk, keeping in mind that we are all stewards of the resources we have been given by our Creator.

The Bible

Inerrancy, quibbling of words

Beyond the Battle For the Bible, by J.I. Packer; Cornerstone Books; Westchester, IL; 159 pp. Reviewed by Rev. John Bolt, Calvin College.

The Battle for the Bible continues to rage in evangelical circles. Conferences are promoted and resolutions passed, books and articles are written for and against inerrancy, and church assemblies debate the practical consequences of the battle.

This volume by Anglican theologian J.I. Packer, seems to me, to be one of the most responsible statements from the inerrantist point of view yet written. Packer is sensitive to the fact that just formally claiming that the Bible is inerrant is not enough. "Faultless formulas about biblical inspiration and authority do us no good while we misunderstand the Bible for whose supremacy we fight." It is thus important to distinguish between inerrancy and interpretation of scripture. He faults Harold Lindsell (*The Battle For the Bible* and *The Bible in Balance*) for failing to do that. "But Lindsell almost (not quite) implies that you don't believe in inerrancy unless you interpret all scriptures as he does; and that seems to me an expository weakness."

The real issue according to Packer — I think correctly — concerns the authority of scripture. This authority cannot be separated from its message which is centred in Jesus Christ. This authority, however, includes the whole of scripture, not just one of its parts. Packer pleads for the canonical approach to scriptural interpretation.

It is worth noting that Packer considers much of the heated debate in evangelical circles to be a quibbling about words. "My hope is that the fire which caused the smoke will prove to have been fueled by nothing more than attempts to avoid certain words ..." He also notes, "My difference with Berkouwer; and his with me [Berkouwer dislikes the word "inerrancy" J.B.] is thus at this point neither motivational nor substantial, but merely verbal."

Personally, I have not favoured the word "inerrancy" because of its rationalistic overtones and because of the way some writers such as Lindsell have used it. Packer's careful and sensitive discussion, however, leaves me quite comfortable with the term as he defines it since I share his concern that the whole scripture be considered authoritative.

I heartily recommend this book for anyone seeking a way through the confusion about the Battle for the Bible. It is written from an evangelical Anglican point of view but the four essays on "Understanding," "Inerrancy," "Use of Scripture," and "The Bible and the Church" are well worth the price of the book also for Reformed Christians. Packer, incidentally, considers Reformed Christianity to be "evangelicalism in its purest form."

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